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INTERPRETATIONS OF HOLY SCRIPTURE

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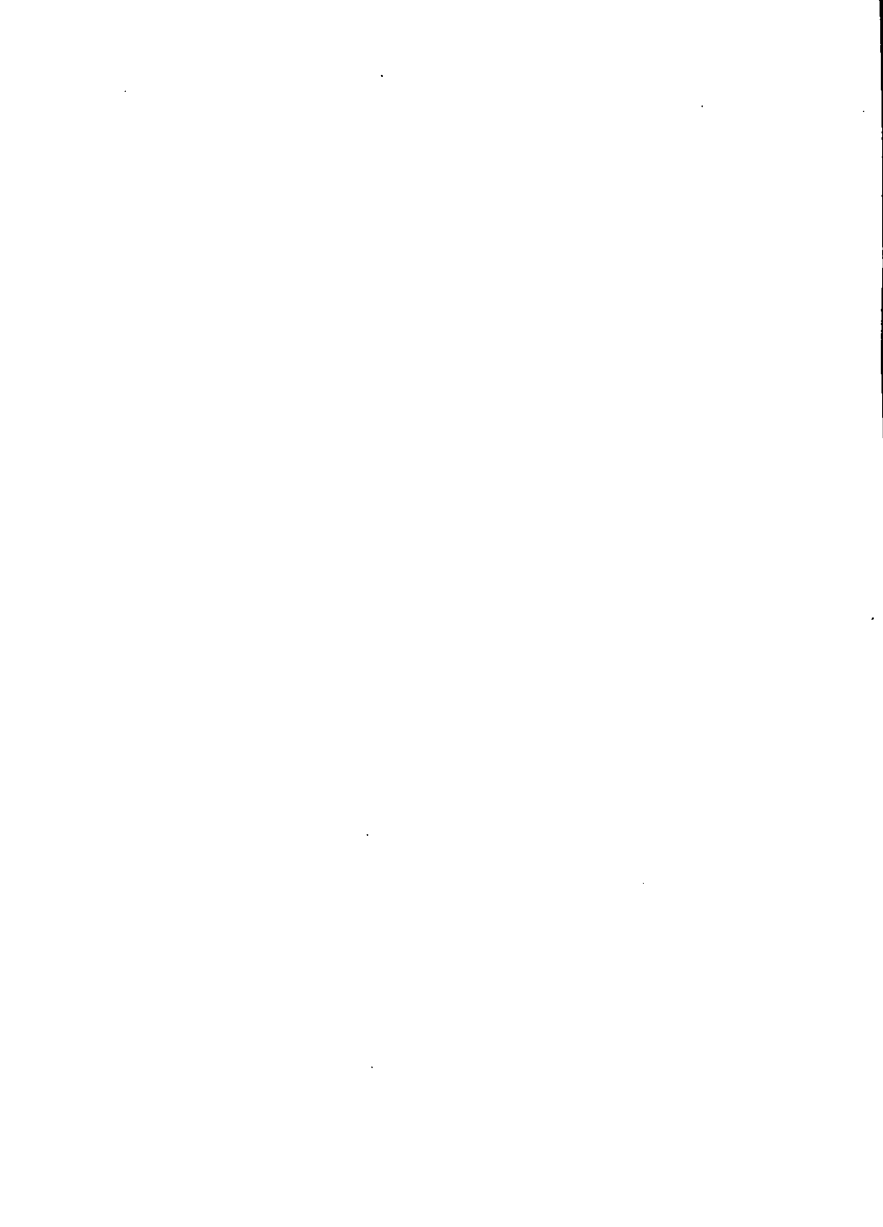
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## PREFACE.

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One of our greatest needs being a perfect liberal translation of the Bible, and so much effort having been devoted to making one in English, it is proper to ask the attention of those who wonder at the comparative unsatisfactoriness of all present English translations to the extreme arduousness of such work. To prepare to pronounce with authority the true liberal renderings of a very few chapters is sufficient work for a lifetime.

As to prophecies, it should be borne in mind that Robert Young says, "The imperative is sometimes put for the future. . . . The infinitive mood is sometimes used for . . . the future. . . . The optative mood . . . is supplied by the future (in Hebrew). . . . The preterite tense is frequently put for . . . the future. . . . The aorists in Greek are used to denote . . . the future. . . .



The present tense is sometimes put for . . . the future." He says, "The HEBREW has only two tenses, which, for want of better terms, may be called *Past* and *Present*. . . . The *Waw Con- versive* does not exist in the Hebrew Bible." His B. N. & Q. tells us that in "*twenty-three* passages where the Sacred Writers say simply '*Let it not be!*' the Common Version says '*God forbid!*'" and in "*nineteen* passages where the Sacred Writers write simply '*Oh that!*' and '*Let the king live,*'" it says, "'*Would to God!*' and '*God save the King!*' . . . In numerous Psalms it represents David as *imprecating* evil upon others, whereas it is almost uniformly *prophetic*. . . .

"See the *italics* in Gen. . . . 17. 16; 18. 28; 19. 9; 24. 13; Exod. 4. 26; 8. 21, 22, 24, 29, 31; 17. 16; 21. 22; 24. 10; 29. 43; 39. 7, 30; . . . All of these are unnecessary, . . . while several of them are very serious errors. . . .

"See the *italics* in Mat. 12. 24, 31; 15. 6, 22; 20. 23; 26. 61; Mark 5. 23; 7. 7, 11; 9. 34, 42; 10. 40; 12. 1; 19. 31; 13. 1;

14. 1; Rom. 1. 7; 9. 18; 1 Cor. 1. 1, 26; 18. 27; 2 Cor. 3. 7; 8. 4, 19; Phil. 2. 10; Col. 1. 19; Heb. 2. 16; Jude 8; Rev. 2. 25. . . . As a general statement, . . . *nine* out of every *ten* of the supplements are *false* and *unnecessary*, except when they consist simply of the use of the substantive verb, which in Hebrew and Greek is often idiomatically omitted. . . .

"We might point out dozens of errors arising from *wrong divisions* of the Chapters and Verses."

## AGRICULTURE.

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B. N. & Q. says, "AGRICULTURE . . . was the occupation of Adam before the fall, Gen. 2. 15. . . . Its produce is for all, Ecc. 5. 9, being the gift of God in giving rain and fruitful seasons, Jer. 5. 24; Hosea 2. 8.

"It requires wisdom, Isa. 28. 26; diligence, Pro. 27. 23-27; Ecc. 11. 6, toil, 2 Tim. 2. 6; patience in waiting, James 5. 7; which are

abundantly recompensed, Pro. 12. 11; 13. 23; 28. 19; Heb. 6. 7. . . .

"It is favoured by peace, Isa. 2. 4; Jer. 31. 34; injured by war, Jer. 50. 16; 51. 23; engaged in by patriarchs, Gen. 4. 2; 9. 20; loved and followed by the Jews, Jud. 6. 11; 1 K. 19. 19; 2 Ch. 26. 10; . . .

"It was promoted among the Jews by allotments to each family, Num. 36, 7-9; by the right of redemption, Lev. 25. 23, 28; separation from other nations, Ex. 33. 16; a prohibition against usury, Ex. 22. 25; and the promises of God's blessing, Lev. 26. 4; De. 7. 13; 11. 14, 15.

"It was protected by enactments not to covet the fields of another, De. 5. 21; not to move landmarks, De. 19. 14; Prov. 22. 28; not to suffer cattle to trespass, Ex. 22. 5; not to injure its produce, Ex. 22. 6.

"It was often performed by hirelings, 1 Ch. 27. 26; 2 Ch. 26. 10; Mat. 20. 8; Luke 17. 7; not to be engaged in on the seventh

year, Ex. 23. 10, 11; its produce was exported. 1 K. 5. 11; Eze. 27. 17; given for rent, Mat. 21. 33, 34; often blasted for sin, Isa. 5. 10; 7. 23; Joel 1. 11. 10; its failure caused grief, Joel 1. 11; Amos 5. 16, 17.

"Its operations are, hedging, Isa. 5. 2, 5; Hos. 2. 6; ploughing, Job 1. 14; digging, Isa. 5. 6; Luke 13. 8; 16. 3; manuring, Isa. 25. 10; Luke 14. 34, 35; harrowing, Job 39. 10; Isa. 28. 24; gathering out stones, Isa. 5. 3; sowing, Ecc. 11. 4; Isa. 32. 20; Mat. 13. 3; planting, Prov. 31. 16; Isa. 44. 14; Jer. 31. 5; watering, De. 11. 10; 1 Cor. 3. 6-8; weeding, Mat. 13. 28; grafting, Rom. 11. 17-19, 24; pruning, Lev. 25. 3; Isa. 5. 6; John 15. 2; mowing, Ps. 129. 7; Amos 7. 1; reaping, Isa. 17. 5; binding, Gen. 37. 7; Mat. 13. 30; gleaning, Lev. 19. 9; Ruth 2. 3; stacking, Ex. 22. 6; threshing, De. 25. 4; Jud. 6. 11; winnowing, Ruth 3. 2; Mat. 3. 12; storing in barns, Mat. 6. 26; 13. 30.

"The beasts used in it were, the ox, De. 25.

4; the ass, De. 22. 10; the horse, Isa. 28. 28.

“The implements used in it were, the plough, 1 Sam. 13. 20; the harrow, 2 Sam. 12. 31; the mattock, 1 Sam. 13. 20; Isa. 7. 25; the sickle, De. 16. 9; the pruning-hook, Isa. 18. 5; Joel 3. 10; the fork, 1 Sam. 13. 12; the axe, v. 20; the threshing instrument with teeth, Isa. 41. 15; the flail, &c., Isa. 28. 27; the cart, 1 Sam. 6. 7; Isa. 28. 27, 28; the shovel, Isa. 30, 24; the sieve, Amos 9. 9; the fan, Isa. 30. 24; Mat. 3. 12.

“It is illustrative of the culture of the church, 1 Cor. 3. 9; . . . of the heart, Jer. 4. 3; Hos. 10. 12.”

B.N. and Q. says, as to “various readings found in the many hundreds of Greek MSS. . . . on all hands it is admitted that the immense bulk of these variations relates to the *spelling* of words, and in no way whatever affects the *meaning* of the text. Tischendorf is one of the latest, most accurate, and trustworthy collectors of MSS.; and we

have thought that advantage might, and ought, to be taken of his labours, to show how really insignificant are even his greatest variations from the ordinary Greek text. . . . We confine our attention, *at present*, entirely and exclusively to a list of every passage in the New Testament, where he has *rejected* any word or phrase as not being supported, in his opinion, by the oldest and best MSS., versions, and fathers. Of course, it is not to be supposed that these are *all* interpolations. . . . *In no case do they change one article of the Christian faith*, as professed by the evangelical churches of Britain, *or one moral precept*. . . . The general impression left on our own mind is that *Revealed Truth* has very little indeed to expect either of good or evil from mere collations of MSS., and that *light* must and will come from another quarter—even the *exact* grammatical and historical investigation of the ordinary Greek text.

“Omit in Matt. 2. 18, lamentation, and; 5. 11, falsely; 5. 22, without a cause; 5. 25, with

him; . . . 9. 13, to repentance; . . . 10. 3, whose surname was Thaddaeus; 10. 8, raise the dead; 12. 35, of the heart; . . . 14. 3, and put him . . . Philip; . . . 16. 3, O ye hypocrites; . . . 17. 11, first; 18. 10, in heaven (1st); 17 (18?). 11, WHOLE VERSE; 17 (18?). 15, against thee; . . . 17 (18?). 35, their trespasses; . . . 19. 29, or wife; . . . 20. 7, and whatsoever is right, that shall ye receive; 20. 16, for many are called, but few chosen; 20. 22, and to be baptized with the baptism that I am baptized with; 20. 23, (the same); 21. 44, WHOLE VERSE; 23. 5, of their garments; . . . 23. 14, WHOLE VERSE; . . . 23. 19, fools and; . . . 24. 7, and pestilence; 25. 6, cometh; 25. 13, wherein the Son of Man cometh; . . . 26. 3, and the scribes; . . . 26. 59, and elders; 27. 2, Pontius; 27. 24, just; 27. 35, that it might be fulfilled (and the rest of the verse); 27. 64, by night; 28. 2, from the door; 28. 9, and as they went to tell the disciples; . . . Mark . . . 1. 40, and kneel-

ing down to him; . . . 2. 17, to repentance; 2. 22, but new wine must be put, &c.; . . . 3. 15, to heal sickness, and; 4. 4, of the air; 4. 24, that hear; . . . 6. 51, and wondered; 7. 2 (at end), they found fault; . . . 7. 8, for . . . as the washing, &c.; 7. 16, WHOLE VERSE; . . . 7. 24, of Sidon; . . . 8. 2, with me; . . . 8. 26, nor tell it to any in the town; 9. 3, as snow; 9. 24, with tears, Lord; 9. 29, and fasting; . . . 9. 44, WHOLE VERSE; 9. 45, into the fire that shall not be quenched; 9. 46, WHOLE VERSE; 9. 47, fire (*after* hell); 10. 2, the (*before* Pharisees); 10. 7, and shall cleave to his wife; 10. 29, answered and . . . or wife; . . . 11. 10, in the name of the Lord; 11. 26, WHOLE VERSE; . . . 12. 4, at him they cast stones . . . sent them away; . . . 12. 30, and with all thy mind . . . this is the first commandment; 12. 32, God; 12. 33, and with all thy soul; 13. 8, and troubles; 13. 11, neither do ye premeditate; 13. 14, spoken of by Daniel the prophet; 13. 18, your flight; 13. 22,



false Christs . . . even; 13. 33, and pray; . . . 14. 22, eat; 14. 27, because of me this night; 14. 31, the more; 14. 43, great; 14. 70, and thy speech agreeth thereto; 15. 7, with him; 15. 14, more (*before* exceedingly); 15. 23, to drink; 15. 28, WHOLE VERSE; . . . 15. 39, cried out, and; 16. 8, quickly; 16. 9, WHOLE VERSE, to end of chapter. . . . LUKE 1. 28, Blessed art thou among women; 1. 29, and when she saw him; 2. 5, wife; 2. 40, in spirit; . . . 3. 19, Philip; 4. 2, afterward; 4. 4, saying . . . but by every word of God; 4. 5, unto a high mountain; 4. 8, get thee behind me, Satan, for; 4. 18, to heal the brokenhearted; . . . 5. 30, and sinners; 5. 33, why do . . . the; 5. 38, and both are preserved; 5. 39, straightway; . . . 6. 45, treasure (*after* evil); 7. 28, for . . . the Baptist; 7. 31, and the Lord said; . . . 8. 48, be of good courage; 8. 54, he put them all out, and; 9. 7, by him (*after* done); 9. 10, a desert place belonging to; 9. 54, even as Elias did; 9. 55, and said,

Ye know not what manner of spirit ye are of; 9. 56, for the Son of Man is not come to destroy men's lives, but to save them; . . . 10. 11, unto you; 10. 35, when he departed; 11. 2, our . . . who art in heaven . . . thy will be done, as in heaven, so in earth; 11. 4, but deliver us from evil; . . . 11. 44, Scribes and Pharisees, hypocrites; 11. 48, their sepulchres; 11. 54, and seeking . . . that they might accuse him; . . . 17. 3, against thee; 17. 4, in a day . . . to thee (the *second*); 17. 7, by and by . . . straightway (*after* go); 17. 9, I trow not; 17. 36, WHOLE VERSE; 18. 24, he was very sorrowful; 19. 45, therein, and them that brought; . . . 20. 23, why tempt ye me? 20. 30, took her to wife, and he died childless; 21. 4, of God; . . . 22. 64, they struck him on the face, and; 23. 17, WHOLE VERSE; 23. 38, written . . . in letters of Greek, and Latin, and Hebrew; 23. 51, also himself; 23. 55, also; 24. 1, and certain others with them; . . . 24. 12, WHOLE VERSE; 24. 36, and saith unto

them, Peace be unto you; 24. 40, WHOLE VERSE; 24. 49, of Jerusalem; 24. 51, and carried up into heaven; 24. 52, worshipped him, and; . . . JOHN . . . 3. 15, not perish, but; . . . 4. 42, the Christ; 5. 3, waiting for the moving of the water; 5. 4, WHOLE VERSE; 5. 12, thy bed; 5. 16, and sought to slay him; 6. 11, to the disciples, and the disciples; 6. 22, that (*before* one) . . . whereunto his disciples were entered; 6. 51, that I will give; . . . 7. 53, WHOLE VERSE; 8. 1-11, WHOLE ELEVEN VERSES; 8. 59, going through the midst of them, and so passed by; . . . 10. 13, the hireling fleeth; 11. 41, from the place where the dead was laid; . . . 16. 16, because I go to my Father; 17. 12, in the world; 19. 16, and led him away; . . . 21. 3, immediately; . . . Acts . . . 2. 7, all . . . one to another; 2. 16, Joel; 2. 30, according to the flesh, he would raise up Christ; . . . 7. 37, the Lord your . . . him shall ye hear; 8. 37, WHOLE VERSE; 9. 5, it is hard for thee to kick against the pricks; . . . 10. 6, he shall tell thee

what thou oughtest to do; 10. 11, knit; . . .  
11. 12, nothing doubting; 11. 28, Cæsar; . . .  
15. 24, saying, Ye must be circumcised, and  
keep the law . . . such; 15. 34, WHOLE VERSE;  
17. 5, moved with envy; 18. 17, the Greeks;  
18. 21, I must by all means keep this feast that  
cometh in Jerusalem, but; 18. 26, of God; . . .  
20. 24, with joy; 20. 25, of God; 21. 8, that  
were of Paul's company; 21. 25, that they ob-  
serve no such thing, save only; 22. 9, and were  
afraid; 22. 20, unto his death; . . . 23. 12,  
certain of; 23. 15, to-morrow; . . . 24. 6, and  
would have judged according to our law; 24. 7,  
WHOLE VERSE; 24. 8, commanding his accusers  
to come unto thee; . . . 24. 22, when . . . heard  
these things; . . . 24. 26, that he might loose  
him; 25. 16, to die; . . . 26. 30, and when he  
had thus spoken; 27. 41, of the waves; 28. 29,  
WHOLE VERSE . . . ROMANS . . . 1. 29, fornication;  
1. 31, implacable; 3. 26, in Jesus; 5. 2,  
by faith; . . . 6. 12, it in; 8. 1, who walk not  
after the flesh, but after the spirit; 13. 9, thou

shalt not bear false witness; 14. 21, or is offended, or is made weak; . . . 15. 29, of the gospel; . . . FIRST CORINTHIANS 2. 4, man's; 3. 3, and divisions; 4. 6, to think of men; . . . 6. 20, and in your spirit, which are God's; 7. 5, fasting and; 7. 37, stedfast; 7. 39, by the law; 9. 10, of his hope; 10. 23, for me (*twice*); 10. 28, unto idols . . . for the earth is the Lord's, and the fulness thereof; . . . 11. 24, take, eat . . . broken; 14. 37, the commandments; . . . 15. 47, the Lord; . . . SECOND CORINTHIANS 3. 1, letters of commendation; 11. 32, desirous; 12. 11, in glorying; 13. 2, I write; . . . GALATIANS 3. 1, that ye should not obey the truth; 3. 17, in Christ; 5. 19, adultery; 5. 21, murders; 6. 15, in Christ Jesus . . . EPHESIANS 3. 9, by Jesus Christ; 3. 14, of our Lord Jesus Christ; 5. 22, submit yourselves; 5. 30, of his flesh and of his bones; . . . 6. 12, of this world; . . . PHILIPPIANS 3. 16, rule . . . let us mind the same thing; 3. 21, that it may be fashioned; . . . COLOSSIANS 1. 2, and the Lord Jesus Christ;

1. 3, and; 1. 14, through his blood; 2. 2, and of the Father, and of Christ; 2. 11, of the sins; 3. 6, on the children of disobedience; . . .

FIRST THESSALONIANS 1. 1, from God our Father and the Lord Jesus Christ; 5. 27, holy;

. . . SECOND THESSALONIANS 2. 4, as God; . . .

FIRST TIMOTHY 1. 17, wise; 2. 7, in Christ;

3. 3, not greedy of filthy lucre; 4. 12, in spirit;

5. 4, good and; 6. 5, from such withdraw thyself;

6. 17, the living . . . TITUS 1. 4, mercy . . .

the Lord; 2. 7, sincerity; . . . HEBREWS 1. 2, by himself . . . our;

2. 7, and didst set him over the works of thy hands;

3. 6, firm unto the end; 6. 10, labour of;

7. 21, after the order of Melchisedek; 8. 12, and his iniquities;

10. 9, O God; . . . 10. 34, in heaven; 11. 11, was

delivered of a child; 11. 13, and were persuaded of them;

12. 20, or thrust through with a dart;

13. 11, for sin . . . JAMES 1. 3, of your faith;

1. 26, among you; 2. 18, they . . . my

(*before* works); 4. 4, adulterers and; 5. 5, as;

. . . FIRST PETER 1. 22, through the spirit; 1.

23, for ever; 4. 1, for us; 4. 14, on their part he is evil spoken of, but on your part he is glorified; 5. 2, taking the oversight thereof; 5. 11, glory and . . . and ever; . . . SECOND PETER . . . 2. 17, for ever; 3. 10, in the night; . . . FIRST JOHN . . . 3. 14, his brother; 4. 3, that . . . Christ is come in the flesh; . . . 4 (5?). 7, the Father, the Word, and the Holy Ghost; and these three are one; and there are three that bear witness on earth; 4 (5?). 13, that believe on the name of the Son of God; . . . JUDE v. 25, wise . . . REVELATION 1. 8, the beginning and the ending; 1. 11, I am Alpha and Omega, the first and the last; and . . . which are in Asia; . . . 2. 5, quickly; 2. 9, thy works, and; 2. 13, thy works, and; 2. 14, because; 2. 17, to eat; 2. 20, a few things; . . . 5. 9, us; . . . 6. 3, and see; 6. 5, and see; 6. 11, little; 6. 12, lo . . . the whole moon; . . . 11. 17, and art to come; 11. 19, and an earthquake; 14. 5, before the throne of God; 14. 10, holy (*before* angels); 15. 2, and over his mark; 15. 4, thee; . . . 15. 6, out

of the temple; 16. 1, out of the temple; 16. 17, of heaven; 17. 13, shall; 19. 1, and honour . . . the Lord; 20. 9, from God; . . . 22. 1, pure; 22. 5, of the sun; . . . 22. 21, Christ, you . . . amen."

B. N. and Q. says that there should be *commas* after him, De. 11. 13; thee, Ps. 31. 19; fear, Pro. 1. 29; wait, Lam. 3. 26; name, come, *and* done, Mat. 6. 9, 10; unto God, Ro. 6. 11; us, Ro. 15. 7; patience, Ro. 15. 4; comfort, Ro. 15. 4; us, 1 Co. 6. 14; power, 2 Co. 13. 4; one, 2 Co. 11. 24, 25; distresses, 2 Co. 12. 10; heir, Gal. 4. 7; husbands, Eph. 5. 24; comfort you, 1 Th. 3. 2; martyrs, Rev. 17. 6.

B. N. and Q. says, "Active Verbs are often used to express:—

1) The agent's *attempt* and *design* to do the action, though it should never take place: *e. g.*—

Ge. 37. 21. Reuben *delivered* him out of their hand.

De. 28. 68. Ye shall be *sold* . . . and no man shall buy you.



Eze. 13. 19. To *slay* the souls . . . and to *save* the souls.

Eze. 24. 13. I have *purged* thee, and thou wast not purged.

Mat. 1. 21. He shall *save* his people from their sins.

Mat. 10. 39. He that *findeth* his life shall lose it.

Mat. 17. 11. Elias truly cometh first, and shall *restore* all things.

Jo. 1. 9. Which *lighteth* every man that cometh into the world.

Jo. 1. 29. The Lamb of God which *taketh away* the sin of the world.

Jo. 12. 32. And I . . . will *draw* all men to me.

Ro. 2. 4. The goodness of God *leadeth* thee to repentance.

Rev. 12. 9. Satan, which *deceiveth* the whole world.

1 Cor. 10. 33. Even as I *please* all men in all things.

Ga. 5. 4. Whosoever of you are *justified* by the law.

Phi. 3. 15. Let us, therefore, as many as *be perfect*.

1 Jo. 1. 10. We *make* him a liar. So in 5. 10.

1 Jo. 2. 26. Concerning them that *seduce* you.

1 Jo. 5. 4. Whatsoever is born of God *overcomes* the world.

Ro. 7. 23. And *bringing* me into captivity to the law of sin.

De. 17. 12. Thou shalt *put away* the evil from Israel.

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2) Not the *doing* of the thing, but the *permission* of it: *e. g.*—

Ex. 4. 21. I will *harden* his heart.

Ex. 5. 22. Wherefore hast thou so *evil entreated* this people?

2 Sam. 24. 1. And he *moved* David against them.

Ps. 81. 12. I *sent* them away in the stubbornness of their heart.

Jer. 4. 10. Thou hast greatly *deceived* this people.

Jer. 20. 7. Thou hast *deceived* me, and I was deceived.

Eze. 14. 9. I the Lord have *deceived* that prophet.

Mat. 6. 13. And *lead* us not into temptation.

Mat. 11. 25. Thou hast *hid* these things.

Mat. 23. 32. *Fill* ye up the measure of your fathers.

Mar. 5. 12. *Send* us into the swine.

Jo. 13. 27. That thou doest, *do* quickly.

Acts 13. 29. They *took* him down from the tree, and *laid* him.

Ro. 9. 18. And whom he will he *hardeneth*.

Ro. 11. 7. And the rest were *blinded*.

2 Thess. 2. 11. God shall *send* them strong delusion.

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3) Not the *doing* of the thing, but the *announcement* of it: *e. g.*—

Ge. 41. 13. Me he *restored* unto mine office,  
and him he *hanged*.

Lev. 13. 6. And the priest shall *cleanse* him ;  
so v. 13.

2 K. 2. 24. And *cursed* them in the name of  
the Lord.

Isa. 6. 10. *Make fat* the heart of this people.

Jer. 1. 10. I have set thee . . . to *root* out,  
and to *pull* down, &c.

Eze. 22. 2. Wilt thou *judge* the bloody city ?

Eze. 43. 3. When I came to *destroy* the city.

Hos. 6. 5. I have *hewed* them. . . . I have  
*slain* them.

Mat. 16. 19. Thou shalt *bind* . . . thou shalt  
*loose*.

John 8. 10. Hath no man *condemned* thee ?

John 8. 11. Neither do I *condemn* thee.

Acts 10. 15. What God hath *cleansed*, call  
not thou *common*.

1 Cor. 6. 2. That the saints *do judge* the  
world.

4) Not the *doing* of the thing, but the *giving an occasion* for it: *e. g.*—

Ge. 42. 38. Then shall ye *bring down* my gray hairs.

1 K. 14. 16. Jeroboam, who sinned, and *made* Israel *to sin*.

Jer. 38. 23. Thou shalt *cause* this city *to be burnt* with fire.

2 Sa. 16. 10. The Lord hath said unto him, *Curse* David.

1 Sa. 23. 7. God hath *delivered* him into mine hand.

Amos 3. 6. Shall there be evil . . . and the Lord hath not *done* it.

Mat. 10. 21. And shall *cause* them *to be put to death*.

Mat. 5. 32. *Causeth* her to. . .

Acts 1. 18. This man *purchased*. . .

Rom. 2. 5. *Treasurest*. . .

Rom. 14. 15. *Destroy* not. . .

1 Cor. 7. 16. . . shalt *save*. . .

James 5. 20. Shall *hide*. . .

5) Not the *doing* of the action, but the *directing* it: *e. g.*—

Ge. 3. 21. The Lord God *made* coats . . . and clothed them.

Jo. 4. 1. Jesus made and *baptized*. . . .

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6) Not the *doing* of the thing, but the *promising* of it: *e. g.*—

Ezek. 13. 22. By giving him life.

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7) Not the *doing* of the action, but its *continuance*: *e. g.*—

1 Jo. 5. 13. You that believe . . . that ye may *believe*. . . .

“The . . . Heb. . . . and Gr. . . . words translated ‘accursed’ in the following passages, denote properly any thing ‘put under’ the power of another, for preservation or destruction, to be disposed of according to his good will . . . Gal. 22, and Acts 25. 14, . . . rendered ‘communicated’ and ‘declared,’ but where the

simple idea is 'submitted,' *i. e.* to their judgment. . . . It is generally used in a bad sense, . . . not always, *e. g.* Mic. 4. 13, . . . translated 'consecrated,' . . . Ezra, 10. 8 . . . translated 'forfeited,' . . . Ezek. 44. 29 . . . translated 'dedicated,' . . . Lev. 27. 21 'devoted,' also in v. 28, 29, &c.

"If, instead of . . . 'accursed,' the reader were to read 'devoted' in the following passages, . . . light would be thrown upon them—viz. Josh. 6. 18; Deut. 7. 26; 13. 17; Josh. 6. 7, 18; 7. 1, 11. 12, 13, 15; 22. 20; 1 Ch. 2. 7; Isa. 34. 5; 43. 8; Mal. 4. 6; Rom. 9. 3; 1 Cor. 12. 3; Gal. 1. 8; 1 Cor. 16. 22.

"*For* angel *read* messenger, everywhere in S. S.

" bottle " skin, " "N. T.

[Mark 3. 18).

" Canaanite *read* Cana-nite, (Mat. 10. 4;

" condemn " judge, very often in N. T.

" damnation " judgment, " " "

" devil " false accuser, " " "

- “*For* eternal *read* age-during, everywhere in  
[S. S.  
“ everlasting “ “ “ in S. S.  
“ for ever “ “ “ in “ “  
“ farewell “ be strong, “ in “ “  
“ fool “ thoughtless, often “ N. T.  
[13; 22. 12; 26. 50).  
“ friend “ comrade, (Matt. 9. 16; 20.  
[N. T.  
“ God forbid “ let it not be, everywhere in  
“ godliness “ piety, “ in N. T.  
[S. S.  
“ grave “ unseen state, very often in  
“ heathen “ nations, everywhere in S. S.  
“ hypocrite “ profane, “ O. T.  
[&c.)  
“ inn “ guest chamber, (Mark 2. 7,  
[N. T.  
“ lamenting “ smiting the breast, often in  
“ lord “ sir, often in N. T.  
“ lust “ desire, everywhere in S. S.



"*For* master *read* teacher, rabbi, &c., very often

[in S. S.

" mercy " kindness, very often in S. S.

" offend " stumble, everywhere in N. T.

" passion " suffering, (Acts 1. 3).

" penny " denary, everywhere in N. T.

" power " authority, very often in " "

" raka " empty fellow! (Matt. 5. 22).

" repentance " reformation, often in N. T.

" salvation " safety, everywhere in S. S.

" Satan " Adversary, " " " "

" ship " boat, very often in N. T.

" shoes " sandals, everywhere in S. S.

" sitting " reclining, very often " N. T.

[everywhere in S. S.

" streets " out-places, broad-places,

" tares " darnel, everywhere in N. T.

" temple " sanctuary, very often in " "

" temptation " trial, " S. S.

" testament " covenant, everywhere in " "

[where.

" take no thought *read* be not anxious, every-

"*For*, unleavened bread *read* unleavened food,  
[everywhere.

[(Matt. 23. 6; Mark 2. 39; Luke 11. 43).

" uppermost rooms *read* highest couches,

" visit *read* inspect, look after,

" world " age, very often in S. S. . . .

" Principal instances in 'Matthew,' where the  
Definite Article . . . is . . . improperly omitted.

" Matt. I. 17, the Christ, v. 23, the virgin;  
II. 4, the Christ; III. 2, 16, the heavens, v. 5,  
6, 12, the Jordan, v. 8, the repentance; IV. 5,  
the pinnacle, v. 15, the Jordan, v. 17, the heav-  
ens, v. 21, the boat, v. 20, the nets, v. 25, the  
Jordan; V. 3, 10, 12, 16, 18, 19, 20, 45, 48,  
the heavens, v. 13; the men, v. 15, the bushel,  
the candlestick, v. 18, the earth, v. 22, the fire  
of hell, v. 39, the evil, v. 40, the cloak; VI. 1,  
9, 14, the heavens, v. 2, the men, v. 10, the  
earth, v. 13, the evil, v. 19, the earth, v. 25,  
the meat, the raiment; VII. 4, the beam, v. 6,  
the swine, v. 11, 21, the heavens, v. 15, the  
false prophets, v. 17, the corrupt tree, v. 24,

the rock, v. 25, the rock; VIII. 3, the hand, v. 22, the heavens, v. 12, the outer darkness, the weeping, the gnashing, the teeth, v. 17, the sicknesses, v. 20, the head, v. 23, the ship, v. 32, the steep place; IX. 1, the ship, v. 6, the earth, v. 34, the devils, v. 35, the villages; X. 7, the heavens, v. 12, the house, v. 16, the serpents, the doves, v. 23, the other, v. 24, the master, v. 27, the darkness, the light, v. 32, the heavens (twice), v. 34, the earth; XI. 2, the Christ, v. 8, the soft, the king's, v. 11, 12, 23, the heavens; XII. 10, the hand, v. 24, 27, 28, the devils, v. 29, the strong, v. 33, the fruit, v. 35, the good man, the good things, the evil man, the evil things, v. 41, the judgment, v. 43 the man, v. 50, the heavens; XIII. 2, the ship, v. 3, the sower, v. 5, the stony places, v. 7, the thorns, v. 8, the good ground, v. 11, the heavens, v. 15, the ears, the eyes, the ears, the heart, v. 20, the stony places, v. 24, the heavens, v. 30, the harvest, v. 31, the heavens, v. 41, all the things, v. 42, the furnace, the fire, the

weeping, the gnashing, the teeth, v. 44, the heavens, the field, v. 45, the heavens, v. 47, the heavens, v. 50, the weeping, the gnashing, the teeth, v. 52, the heavens; XIV. 2, the mighty, v. 19, the disciples, v. 22, the ship, v. 23, the mountain, v. 24, the waves; XV. 11, the man (twice), v. 20, the man, v. 26, the dogs, v. 29, the mountain; XVI. 1, the heaven, v. 19, the heavens, the earth, the heavens, the earth, the heaven; XVII. 24, the tribute (twice); XVIII. 1, the heavens, v. 3, the little children, the heavens, v. 4, the heavens, v. 7, the offences (twice), v. 8, the everlasting, v. 9, the hell, v. 10, the heavens, v. 17, the heathen, the publican, v. 18,, the earth, the heaven, the earth, the heaven, v. 19, the earth, the heaven, v. 23, the heavens, v. 25, the children; XIX. 1, the Jordan, v. 10, the wife, v. 12, the mother's, the heavens, v. 14, the little, the heavens, v. 15, the hands, v. 17, the life, v. 23, the heavens; XX. 1, the heavens, v. 5, the ninth, v. 8, the hire, v. 12, the heat; XXI. 31, the father;

XXII. 1, the heavens, v. 12, the wedding, v. 13, the outer darkness, the weeping, the gnashing, the teeth, v. 42, the Christ; XXIII. 7, the greetings, v. 8, the Christ, v. 9, the heavens, v. 10, the Christ, v. 13, the heavens, v. 14, the widow's, v. 15, the sea, the land, v. 22, the heaven, v. 23, the mint, the anise, the cummin, v. 24, the gnat, the camel, v. 26, the platter, v. 37, the wings; XXIV. 3, the olives, v. 5, the Christ, v. 12, the iniquity, the many, v. 14, the nations, v. 23, the Christ, v. 29, the heaven, v. 30, the heaven (twice), v. 31, the heavens, v. 32, the parable, the leaves, the summer, v. 35, the heaven, the earth, v. 36, the heavens, v. 45, the faithful, the meat, v. 49, the fellow-servants, v. 51, the weeping, the gnashing, the teeth; XXV. 1, the heavens, v. 28, the ten, v. 30, the outer, the weeping, the gnashing, the teeth, v. 32, the nations, the sheep, v. 41, the everlasting; XXVI. 23, the hand, v. 26, the bread, v. 30, the olives, v. 51, the hand, the servant, v. 64, the heaven; XXVII. 29, the

king, v. 56, 61, the Magdalene, v. 66, the watch; XXVIII. 1, the Magdalene, v. 16, the mountain, v. 19, the nations. . . .

"Following are . . . instances . . . where the Definite Article . . . is . . . improperly inserted.

"Matt. I. 1, a son (twice), v. 20, an angel; II. 13, an angel; III. 3, a voice, v. 10, fire; IV. 3, Son, v. 6, Son, v. 15, land, land, way, v. 16, region; V. 9, children, v. 45, children, evil, good, just, unjust; VIII. 8, a word, v. 16, even; IX. 13, righteous men; X. 2, first, v. 21, brother, brother, father, child, children, parents, v. 24, a disciple, a servant, v. 35, daughter, daughter-in-law; XI. 5, blind men, lame, lepers, deaf, dumb, poor men, v. 12, violent men, v. 25, wise, prudent ones; XII. 1, ears, v. 4, a house, v. 41, men, v. 42, a queen; XIII. 32, least; XV. 9, commands, v. 14, blind, blind, v. 31, dumb ones, maimed, lame, blind; XX. 21, one, other; XXI. 14, blind, lame men, v. 13, a house, v. 42, a stone; a corner; XXII. 30, angels; XXIII. 14, greater, v. 15, a child,

v. 31, children; XXIV. 20, winter, a sabbath, v. 32, the parable, v. 41, one, another; XXVI. 20, even, v. 28, remission, v. 24, a cock, v. 74, a cock; XXVII. 1, morning, v. 4, innocent, v. 8, field, v. 40, Son, v. 42, king, v. 43, Son, v. 51, top, bottom, v. 57, even; XXVIII. 2, an angel. . . .

“The word *son* in Heb. . . . is applied . . . as follows:—Son of a year *or* years, *i. e.*, one who has lived so long, . . . son of the herd—*i. e.*, a young bullock . . . son of worth *or* valour, *or* strength—*i. e.*, a worthy, valiant, or strong person . . . son of worthlessness—*i. e.*, a worthless person . . . son of the bow, *i. e.*, an arrow . . . son of the burning coal—*i. e.*, a shark . . . son of the mighty—*i. e.*, a mighty one . . . son of the east—*i. e.*, an oriental . . . son of the threshing floor—*i. e.*, corn . . . son of the sorceress—*i. e.*, sorceress . . . son of the alien—*i. e.*, an alien . . . son of the quiver—*i. e.*, an arrow . . . son of the province—*i. e.*, its inhabitant . . . son of the land—*i. e.*, a native . . .

son of the captivity—*i. e.*, a captive . . . son of the people—*i. e.*, a common man . . . son of the troop—*i. e.*, a member of the troop . . . son of the pledges—*i. e.*, a hostage . . . son of the prophets—*i. e.*, their disciple . . . son of the right hand—*i. e.*, chief man . . . son of the house—*i. e.*, domestic . . . son of the flock—*i. e.*, a young sheep . . . son of my womb—*i. e.*, a son, or a brother . . . son of my sorrow—*i. e.*, one causing sorrow . . . son of man—*i. e.*, a human being . . . son of pride—*i. e.*, a proud person . . . son of affliction—*i. e.*, an afflicted person . . . son of destruction—*i. e.*, one worthy of it . . . son of oil—*i. e.*, fat, plentiful one . . . son of noise—*i. e.*, a noisy person . . . son of robbers—*i. e.*, a robber . . . son of wickedness—*i. e.*, a wicked person . . . son of iniquity—*i. e.*, an iniquitous person . . . son of death—*i. e.*, one worthy of death . . . son of stripes—*i. e.*, one worthy of them . . . son of acquisition—*i. e.*, one acquired . . . son of rebellion—*i. e.*, a rebel . . . son of a



night—*i. e.*, a night old . . . son of a day—*i. e.*, a day old . . . son of a stranger—*i. e.*, a stranger . . . son of old age—*i. e.*, one born when his father is old . . . son of a fool—*i. e.*, a foolish person . . . son of morning—*i. e.*, bright one . . . son of a murderer—*i. e.*, a murderer.”

A proof of the omnipresence, eternity, unchangeableness, and infinity of God, including the truth that each of these characteristics belongs to each of His other attributes, is that the power, whose sole function is loving, can, in no degree or period, fail to love. It has no ability to cease from loving, even momentarily. It is capable of nothing else, in the form of commission or omission. Whatever it can do, under other names, is comprehended in love.

The pure divine power to know truth is incapable of ceasing to do so, in any degree, place, or period. This also demonstrates the oneness of God.

Custom largely, if not wholly, determines the meaning of words, and of words combined.

R. Y. says, "HUMAN feelings, actions, and parts are ascribed to GOD, not that they are really in Him, but because such effects proceed from Him as are like those that flow from such things in Men."

A. G.



## INTERPRETATIONS OF HOLY SCRIPTURE.

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Gen. 1. 3, Let light be.] Robert Young, LL.D., writes, "In numerous cases it is translated, 'It cometh to pass, happeneth,' &c. More literally still, it might be rendered simply, 'There is light!' which heightens our idea of the Divine Majesty—which spake and it was done."

Gen. 1. 26, Let Us.] Robert Young comments, "This can only reasonably be understood of the *Three in One*. Compare similar expressions in ch. 3. 22; 11. 7. Only twice in the Old Testament, and these in later times, (Ezra and Daniel), do any instances occur of single individuals using the plural form, but these exceptions only support the general rule, and the

consequent inference. On no principle of language can one person say 'one of us,' when speaking of himself alone."

Gen. 2. "7. JEHOVAH,] i. e. He (who) is; the Existing One; the personal name of the God of Israel."

Gen. 3. 1, Subtile.] Robert Young wrote, "The Hebrew word here used never really occurs in a bad sense."

Gen. 3. 20, Eve,] Robert Young says, "properly *Havvah*, i. e. 'life'."

Gen. 3. 22, Was as one of Us.] Robert Young writes, "This refers to ch. 1. 26, 'Let Us make man in Our image,' &c. Man *did* not and *could* not 'become' like God by sinning; the verb in the original is simply 'was,' *not* 'become.'"

Gen. 4. 26, Preaching in the name of Jehovah.] *lit.* 'cry.' "It cannot," says Robert Young, "mean 'calling on the name,' for surely Adam, Eve, Abel, Cain, Seth, &c. had done so before."

Gen. 5. "24. And he is not,] that is—" says

Robert Young, "he does not exist any more *in this world.*"

Gen. 6. 3.] Robert Young puts "In their erring they are flesh," instead of "for that he also is flesh."

Gen. 12. 8.] Robert Young renders the last part, "And preacheth in the name of Jehovah."

Gen. 13. 4.] Robert Young translates the latter part, "there doth Abram preach in the name of Jehovah."

Gen. 15. 1.] Robert Young translates the conclusion, "thy reward *is* exceeding great."

Gen. 16. 14, Beer-lahai-roi.] Margin Revised Version, "That is, *The well of the living one who seeth me.*"

Gen. 27. 37.] See note on Eze. 14. 9.

Gen. 29. 25. It is Leah.] Robert Young wrote, "Ockley relates that in Barbary the bride is obliged, in modesty, not to speak or answer on any account; if such a practice prevailed in Haran, the imposition on Jacob is easily accounted for."

Gen. 37. 35, the grave.] Margin Revised Version, "Heb. *Sheol*, the name of the abode of the dead, answering to the Greek Hades, Acts ii. 27."

Gen. 41. 13. He put back . . . him he hanged.] Robert Young writes, "What Joseph only foretold he is here said to do, according to the language of S. S. and of common life; this illustrates the real meaning of Ex. 7. 3, compared with Ex. 3. 19, &c."

Gen. 45. 8. Ye have not . . . but God.] See note on Matt. 9. 13.

Ex. 3. 22, shall borrow.] 'The Revised Version translates, "shall ask." The same word occurs in Ex. 11. 2.

Ex. 4. 21. I strengthen.] Robert Young wrote, "See note on Gen. 41. 13. *Seven* times (viz. 4. 21; 7. 3; 9. 12; 10. 1, 20, 27; 11. 10.) it is attributed to God, and *seven* times (viz. 7. 13, 22; 8. 11, 15, 28; 9. 7, 34.) to Pharaoh himself."

Ex. 7. "13, *is strong*,]" writes Robert Young,

"as in Gen. 41. 56; Ex. 7. 13, 22; 8. 19; 9. 35; 12. 33; quite unwarranted is the rendering 'he hardened.'"

Ex. 19. 4, "I bear you (as) on eagles' wings."

Ex. 34. 7, that will by no means clear.] Robert Young translates, "not entirely acquitting, charging iniquity of fathers on children."

Ex. 36. 8, *with* cherubims.] Robert Young translates, "*with* cherubs, work of a designer."

Lev. 19. 3. FEAR.] The Hebrew is *yare* which Robert Young renders, "To fear, reverence."

Lev. 19. 4, IDOLS,] *lit.* 'nothings.'"

GODS.] *lit.* "nothings or vanities."

Lev. 19. 18, nor bear any grudge.] Robert Young translates, "nor watch the sons of thy people."

Num. 14. 18, by no means clearing *the guilty*.] Robert Young translates, "not entirely acquitting."

Num. 14. 34. BREACH OF PROMISE.] "Or, altering of my purpose."

Deut. 8. 3, by every *word* that proceedeth.]



Robert Young translates, "by every proſe of the mouth of Jehovah."

Deut. 20. 3, let not your hearts.] Robert Young translates, "let not your hearts be tender, fear not, nor make haſte."

Deut. 30. 20, he *is* thy life.] Margin Revised Version, "Or, *that*." Robert Young translates, "He *is* thy life."

Deut. 33. 2, holy ones.] Margin Revised Version, "Heb. *holiness*."

Deut. 33, 20, Enlarger.] Robert Young ſays, "i. e. God."

Josh. 1. 7, 8, have good ſucceſs . . . have good ſucceſs.] Margin Revised Version, "Or, *deal wiſely*."

Josh. 24. "19. NOT ABLE] of themſelves, without God's aid." Robert Young puts "bear with" for "forgive."

Judg. 5. 10, Speak.] Margin, "Or, *meditate*."

Judg. 6. 24, Jehovah-Shalom.] Margin Revised Version, "That is, *The LORD is peace*."

I Sa. 2. 26.] Robert Young translates,

"And the youth Samuel is going on and growing up, and *is* good both with Jehovah, and also with men."

1 Sa. 9. 17, reign.] Margin, "Heb. *restrain it*."

1 Sa. 15. 22, in obeying . . . to obey . . . to hearken.] Robert Young translates, "hearkening . . . hearkening . . . to give attention."

1 Sa. 16. 14, "SPIRIT OF SADNESS,] or 'of evil.'"

2 Sa. 22. 27, with the froward.] Robert Young translates, "with the perverse Thou shewest Thyself a wrestler." Similarly in Psa. 18. 26.

2 Sa. 23. 6, they cannot.] Robert Young translates, "not by hand are they taken."

1 Ki. 2. 3, prosper.] Margin, "Or, *do wisely*."

1 Ki. 22. 19.] The Bishop of Bath and Wells comments, "The practical doctrine taught is the universal providence of God, and the execution of His purposes by the ministration of the Angelic hosts." Dr. S. Patrick wrote, "This is a

parabolical speech." It is also called, by one commentator, "A parabolical Vision."

1 Ki. 22. 20.] See note on Luke 8. 10.

1. Ki. 22. "21. THE SPIRIT] of falsehood, not 'a spirit,' as in C. V."

1 Ki. 22. 22. DO SO.] A commentator says, "This is not a Command, but only a Permission; which is oft expressed in the *Imperative Mood*; as 1 Sam. 16. 10. Matth. 8. 22. Job 13. 27. I will not hinder thee from tempting them."

2 Ki. 18. 7, prospered.] Robert Young translates, "acteth wisely."

1 Chr. 16. 9, talk.] Robert Young translates, "meditate."

2 Chr. 18. 21, do so.] Robert Young says that this is "a permission, not a command."

Neh. 9. 20, to instruct them.] Robert Young translates, "to cause them to act wisely."

Job 4. 18, and.] Margin, "Or, *nor in his angels*, in whom *he put light*."

Job 5. 12, 13.] Robert Young translates,

"Making void thoughts of the subtle,  
And their hands do not execute wisdom.  
Capturing the wise in their subtilty,  
And the counsel of wrestling ones was hastened."

Job 6. 10.] Robert Young translates,

"And yet it is my comfort,  
(And I exult in pain—He doth not spare,)  
That I have not hidden  
The sayings of the Holy One."

Job 6. 14, To, him.] Robert Young translates, "To a despiser of his friends *is* shame."

Job 6. 14, but he.] Margin Revised Version, "Or, *Else might he forsake.*"

Job 11. 6, that *they*.] Robert Young translates, "For counsel hath foldings."

Job 11. 6, double to that which is.] "Variorum Reference Bible," "wonderful (*lit.* wonders) in counsel, *Me. Bi. Ch. (l.)*."

Job 13. 3.] Robert Young translates,

"Yet I for the mighty One do speak,  
And to argue for God I delight."

Job 15. 4, restrainest ||prayer.] Revised Version, "<sup>16</sup>restrainest <sup>17</sup>devotion." Margin, "<sup>16</sup>Heb. *diminisheth*." "<sup>17</sup>Or, *meditation*." Margin Authorized Version, ||"Or, *speech*."

Job 15. 31, trust in.] Robert Young translates, "put credence in."

Job 18. 9, the robber.] Robert Young translates, "Prevail over him do the designing."

Job 18. 21, This *is*.] Robert Young translates, "This the place God hath not known."

Job 22. 13, 14.] Robert Young puts the passage between "thou sayest" and "and he walketh" in quotation marks.

Job 31. 33, 34.] Robert Young translates,

"If I have covered as Adam my  
transgressions,

To hide in my bosom mine iniquity, . .

Because I fear a great multitude,

And the contempt of families doth affright me,

Then I am silent, I go not out of the opening."

Psa. 4. 4, Stand in awe.] Margin Revised

Version, "*Or, Be ye angry.*" See note on Eph. 4. 26.

Psa. 9. 16, *Higgaion.*] Robert Young writes, "This word occurs three times in the book of Psalms; . . . it would seem to have two meanings—one of a general character implying "*thought,*" "*reflection,*" and another in Ps. 9. 17 and 92. 4 of a special technical nature, bearing the import of musical sounds or signs well known in the age of David, but whose import cannot now easily be determined."

Psa. 16. 4, *after another god.*] Robert Young translates, "backward."

Psa. 17. 13, *which is thy sword.*] Margin, "Or, by *thy sword.*" "Targ. 'by thy sword.'"

Psa. 17. 14, From men *which are thy hand.*] Margin, "Or, *From men by thine hand.*" "Targ. 'by thy hand.'"

Psa. 18. 26.] See note on 2 Sa. 22. 27.

Psa. 21. 2, *Selah.*] Robert Young calls this "*A pause, or musical note.*"

Psa. 27. 11, because of mine enemies.]

Robert Young translates, "For the sake of my beholders."

Psa. 32. 6, "SAINTLY ONE,] not 'godly.'"

Psa. 32. 8, I will guide thee with mine eye.] Robert Young translates, "I cause mine eye to take counsel concerning thee."

Psa. 37. 3, verily thou shalt be fed.] Robert Young translates, "enjoy faithfulness."

Psa. 37. 21, sheweth mercy.] Revised Version, "dealeth graciously." Robert Young translates, "the righteous is gracious."

Psa. 37. 26, *He is ever.*] Revised Version, "All the day long he dealeth graciously, and lendeth." Robert Young translates, "All the day he is gracious and lending."

Psa. 40. 17. Robert Young says, "DEVISE,] not 'thinketh'."

Psa. 47. 9, shields.] "That is," says Rev. Peter Young, "the rulers, who are the defenders of the people."

Psa. 49. 5.] Robert Young translates, "The iniquity of my supplanters doth compass me."

Another commentator writes, "The iniquity of my heels. That is, the iniquity which attacks my heels, pursues me."

Psa. 58. 9.] Rev. Peter Young writes, "It would not be uncommon in the desert for a fire of thorns, gathered for cooking, to be carried away by a sudden storm."

Psa. 65. 11.] Robert Young translates, "the year of Thy goodness."

Psa. 68. 4, Extol him that rideth upon the heavens.] Rev. Peter Young writes, "Rather, "Cast up a way for Him that rideth over the deserts," as Eastern princes send pioneers before them to raise a suitable pathway for their progress."

Psa. 68. 4, By his name Jah.] Rev. Peter Young says, "Rather, "JAH is His name." He is the One eternal, self-existing Being, Who has revealed Himself by the name JEHOVAH."

Psa. 68. 6.] Robert Young translates,



"God—causing the lonely to dwell at home,  
Bringing out bound ones into prosperity,  
Only—the refractory have inhabited a dry  
place."

Psa. 68. 11, Great was the company of those that published it.] Rev. Peter Young wrote, "Lit. "the women who proclaim the tidings—a great host." The allusion is to the custom of women coming out to celebrate with music the conqueror's return." See Ecc. 1. 1, 12.

Psa. 68. 19, *even* the.] Robert Young translates, "God Himself *is* our salvation."

Psa. 69. 27, Add iniquity.] Margin, "Or, *punishment of iniquity.*"

Psa. 72. 15.] Rev. Peter Young writes, "There is great uncertainty as to the subjects of the several verbs in this verse. The literal rendering is, "And he shall live, and he shall give to him of the gold of Seba, and he shall pray for him continually; he shall bless him every day."

Psa. 82. 1, he judgeth.] Robert Young translates, "In the midst God doth judge."

Psa. 82. 8, for thou.] Robert Young translates, "For Thou hast inheritance among all the nations!"

Psa. 83. 18.] See note on John 17.

Psa. 84. 7.] Robert Young wrote, "The preposition *from* followed by *to*, denotes increase, progress, or continuation, *e. g.* Ps. 84. 7, they go from strength to strength.—144. 13, affording all manner of store, *lit.* from kind to kind.—Jer. 9. 3, they proceed from evil to evil.—Rom. 1. 17, from faith to faith.—2 Co. 3. 18, from glory to glory. Sometimes the *from* is omitted, *e. g.* Rom. 6. 19, to iniquity unto iniquity.—2 Co. 2. 16, the savour of death unto death—of life unto life."

Psa. 84. 10, I had rather.] Margin, "Heb. *I would choose rather to sit at the threshold.*"

Psa. 98. 6, sound of a cornet] In the Psalter, "shawms," wind instruments of music.

Psa. 99. 1, He sitteth upon the cherubim.]

Margin, "Ot, *dwellleth between.*" Robert Young translates, "The Inhabitant of the cherubs."

Psa. 100. 3, and not we ourselves.] Margin, "Or, *and his we are.*"

Psa. 112. 5.] Robert Young translates,  
 "Good *is* the man—gracious and lending,  
 He sustaineth his matters in judgment."

Psa. 118. 8, 9.] Robert Young translates,

"Better to take refuge in Jehovah than to trust  
     in man,  
 Better to take refuge in Jehovah  
 Than to trust in princes."

Psa. 118. 12.] See note on Psa. 58. 9.

Psa. 119. 66.] Robert Young translates,  
 "The goodness of reason and knowledge teach  
 me."

Psa. 119. 113, thoughts.] "Analytical Concordance," "*Doubts, opinions.*" Robert Young's translation of the Bible, "Doubting ones." Rev. Peter Young comments, "Rather, "the double-

mind," those who halt between two opinions."

Psa. 120. 4.] "sharp arrows of the mighty, with" (Robert Young writes, "*i. e.* as) coals of juniper."

Psa. 140. 11.] Robert Young translates, "A talkative man is not established in the earth."

Psa. 147. 5, his understanding.] Robert Young translates, "Of His understanding there is no narration."

Psa. 149. 3, in the dance.] Margin, "Or, *with the pipe.*"

Psa. 150. 4, dance.] Margin, "Or, *pipe.*"

Prov. 1. 2, to perceive.] Robert Young translates, "For understanding sayings of intelligence."

Prov. 1. 3, justice.] Robert Young translates, "Righteousness, judgment, and uprightness."

Prov. 1. 4, subtilty.] Robert Young translates, "prudence."

Prov. 1. 5, a man of understanding.] Robert Young translates, "the intelligent."

Prov. 1. 6, the interpretation.] Robert Young translates, "its sweetness."

Prov. 1. 6, dark.] Robert Young translates, "acute."

Prov. 1. 32, turning away of the simple.] Margin, "Or, *ease of the simple.*"

Prov. 1. 32, prosperity:] Margin Revised Version, "Or, *careless ease.*"

Prov. 2. 3, knowledge.] Revised Version, "discernment." Robert Young translates, "if for intelligence thou callest."

Prov. 2. 11, discretion.] Robert Young translates, "Thoughtfulness doth watch over thee."

Prov. 3. 6.] Robert Young translates,  
"In all thy ways know thou Him,  
And He doth make straight thy paths."

Prov. 3. 7, depart.] Robert Young translates, "turn aside."

Prov. 3. 21, keep.] Robert Young translates, "Keep thou wisdom and thoughtfulness."

Prov. 3. 32, froward.] Robert Young translates, "perverted."

Prov. 3. 32, but.] Robert Young translates, "And with the upright *is* His secret counsel."

Prov. 4. 14, go not.] Robert Young translates, "be not happy in a way of evil doers."

Prov. 5. 2, That thou mayest regard discretion.] Robert Young translates, "To observe thoughtfulness."

Prov. 7. 19, the goodman.] Robert Young translates, "the man."

Prov. 8. 10.] See note on 1 Cor. 1. 17.

Prov. 8. 14, sound wisdom.] Robert Young translates, "substance."

Prov. 8. 17, early.] Robert Young translates, "earnestly."

Prov. 9. 6, go in the way.] Robert Young translates, "be happy in the way of understanding."

Prov. 9. 10, the holy.] Robert Young translates, "the Holy Ones."

Prov. 10. 13, is void of †understanding.]  
Margin, "†Heb. *heart*."

Prov. 10. 21, feed.] Robert Young translates, "delight."

Prov. 10. 21, of wisdom.] Margin, "Heb. *Of heart*."

Prov. 11: 13.] Robert Young translates,  
"A busybody is revealing secret counsel,  
And the faithful of spirit is covering the matter."

Prov. 12. 12, yieldeth *fruit*.] Robert Young translates, "giveth."

Prov. 12. 18.] Robert Young translates,  
"A rash speaker is like piercings of a sword,  
And the tongue of the wise is healing."

Prov. 12. 21.] Robert Young translates,  
"No iniquity is desired by the righteous,  
And the wicked have been full of evil."

Prov. 13. 6, overthroweth the sinner.] Margin, "Heb. *sin*." Robert Young translates, "a sin offering."

Prov. 13. 24, chasteneth him betimes.] Robert Young translates, "hath hastened him chastisement."

Prov. 14. 2, *he that is* perverse.] Robert Young translates, "the perverted."

Prov. 14. 17, *He that is* soon angry.] Robert Young translates, "Whoso is short of temper."

Prov. 14. 21, he that hath mercy.] Robert Young translates, "Whoso is favouring the humble, O his happiness."

Prov. 14. 29, hasty of spirit.] Margin, "Heb. *short of spirit.*" Robert Young translates, "short in temper."

Prov. 14. 30, A sound heart.] Robert Young translates, "A healed heart." Margin Revised Version, "Or, *tranquil,*" for "sound."

Prov. 14. 31, hath mercy on the poor.] Robert Young translates, "Is favouring the needy."

Prov. 15. 2, useth knowledge aright.] Robert Young translates, "maketh knowledge good."



Prov. 15. 6, much treasure.] Robert Young translates, "abundant strength."

Prov. 15. 13.] Robert Young translates, "A joyful heart maketh glad the face."

Prov. 15. 14.] Robert Young translates, "The heart of the intelligent."

Prov. 15. 15, he that is.] Robert Young translates, "gladness of heart is a perpetual banquet."

Prov. 16. 3.] Robert Young translates,  
"Roll unto Jehovah thy works,  
And established are thy purposes."

Prov. 16. 4, even the wicked.] Robert Young translates, "also the wicked *worketh* for a day of evil." He comments on the last words, "in which they may enjoy themselves."

Prov. 16. 6.] Robert Young translates,  
"In kindness and truth pardoned is iniquity,  
And in the fear of Jehovah  
Turn thou aside from evil."

Prov. 17. 4, false lips.] Robert Young translates, "lips of vanity."

Prov. 17. 19.] Robert Young translates, "Whoso is loving transgression is loving debate, Whoso is making high his entrance is seeking destruction."

Prov. 18. 24.] Revised Version, "He that maketh many friends *doeth it* to his own destruction." Margin, "Heb. *A man of friends.*" Robert Young translates, "A man with friends is to show himself friendly."

Prov. 19. 2, that the soul.] Margin Revised Version, "Or, *desire without knowledge is not good.*"

Prov. 19. 2, sinneth.] Margin Revised Version, "Or, *misseth* his way." See note on Prov. 22. 29.

Prov. 19. 23, visited.] Robert Young translates, "charged."

Prov. 19. 25, one that hath understanding.] Robert Young translates, "the intelligent."

Prov. 20. 16, strange woman.] Rev. W. H. Phillott says, "This word should probably be rendered, "strangers" or "foreigners." Robert Young translates it "strangers," and the singular of it, "*A stranger, alien.*" It occurs in Prov. 2. 16; 5. 3, 20; 7. 5; 22. 14; 23. 33.

Prov. 20. 18, with good advice.] Robert Young translates, "And with plans make thou war."

Prov. 20. 19, secrets.] Robert Young translates, "secret counsels." So Prov. 3. 32; 25. 9.

Prov. 20. 20.] Robert Young translates, "is vilifying."

Prov. 21. 4.] Robert Young translates, "Loftiness of eyes, and breadth of heart, Tillage of the wicked *is* sin."

Margin, "Or, *the light of the wicked.*"

Prov. 21. 7.] Robert Young translates, "The spoil of the wicked catcheth them."

Prov. 21. 12.] Robert Young translates,

“The Righteous One is acting wisely  
Towards the house of the wicked.”

Prov. 22. 14, that is abhorred of the Lord.]  
Margin Revised Version, “Or, *against whom  
the Lord hath indignation.*”

Prov. 22. 18.] Robert Young translates,  
“For they are pleasant when thou dost keep  
them in thy heart,  
They are prepared together for thy lips.”

Prov. 22. 29.] Robert Young translates,  
“Hast thou seen a man speedy in his business?  
Before kings he doth station himself,  
He stations not himself before obscure men!”

The word here rendered “speedy” is different  
from that rendered “hasteth” in Prov. 19. 2.

Prov. 24. 9, thought.] “Analytical Con-  
cordance,” “Device.”

Prov. 24. 21, meddle not with them that are  
given to change.] Robert Young translates,  
“With changers mix not up thyself.”

Prov. 24. 30, void of understanding.] Robert Young translates, "lacking heart."

Prov. 25. 9.] See note on Prov. 11. 13.

Prov. 25. 12, obedient.] R. Y., "attentive."

Prov. 25. 23.] Robert Young translates,

"A north wind bringeth forth rain,  
And a secret tongue—indignant faces."

Prov. 27. 6, deceitful.] Margin, "Or, *earnest*,  
or, *frequent*."

Prov. 29. 12, hearken.] R. Y., "is attending."

Prov. 29. 25, fear.] Robert Young translates, "trembling." The Hebrew is different from the words rendered "fear," in Lev. 19. 3 (which Robert Young translates, "To fear, reverence") and "hast feared," in Isa. 51. 13, which is "to fear, be afraid."

Prov. 30. 1-3.] Robert Young renders these verses, "Words of a Gatherer, son of an obedient one, the declaration, an affirmation of the man:—

I have wearied myself *for* God,  
I have wearied myself *for* God, and am consumed,  
For I am more brutish than any one,  
And have not the understanding of a man.  
Nor have I learned wisdom,  
Yet the knowledge of the Holy Ones I know."

Prov. 30. 19, with a maid.] Robert Young translates, "in youth."

Prov. 31. 11, doth safely trust.] Robert Young translates, "hath trusted."

Prov. 31. 13, willing.] R. Y., "with delight."

Prov. 31. 15, a portion.] Rev. W. H. Philott calls this, "The daily task to be performed by her servants."

Prov. 31. 22, coverings of tapestry.] "Analytical Concordance," "Coverings."

Prov. 31. 22, silk.] "Analytical Concordance," "Fine white linen."

Prov. 31. 30.] Robert Young translates,

"The grace *is* false, and the beauty *is* vain,  
A woman fearing Jehovah, she may boast her-  
self."

Ecc. 1. 1, 12, the Preacher.] "Her that  
preacheth."

Ecc. 1. 13, to be exercised therewith.] R. Y.,  
"to be humbled by it."

Ecc. 2. 2, *It is* mad.] R. Y., "'Foolish!'"

Ecc. 2. 24.] Robert Young translates, "There  
is nothing good in a man who eateth, and hath  
drunk, and hath shewn his soul good in his la-  
bour. This also I have seen that it *is* from the  
hand of God."

Ecc. 3. 10, to be exercised in it.] R. Y.,  
"to be humbled by it."

Ecc. 3. 11.] Robert Young translates, "The  
whole He hath made beautiful in its season;  
also, that knowledge He hath put in their heart  
without which man findeth not out the work  
that God hath done from the beginning even  
unto the end."

Ecc. 3. 11, the world.] Margin Revised Version, "Or, *eternity*."

Ecc. 5. 3.] Revised Version, "For a dream cometh with a multitude of business; and a fool's voice with a multitude of words."

Ecc. 5. 8.] Robert Young translates, "If oppression of the poor, and violent taking away of judgment and righteousness thou seest in a province, do not marvel at the matter, for a higher than the high is observing, and high ones *are* over them."

Ecc. 7. 6.] Rev. G. Currey comments, "The hollowness of the fool's laughter is compared to "the crackling of thorns under a caldron." Palestine abounded in thorny plants, which it was customary to use for this purpose (Ps. lviii. 9.); just as the blaze of such kindling passes quickly away and leaves no trace behind, so passes away the noisy laughter of fools."

Ecc. 8. 4.] Revised Version, "the king's word *hath* power."

Ecc. 8. 15, to be merry.] R. Y., "to rejoice."



Ecc. 9. 1, even to declare all this.] Robert Young translates, "so as to clear up the whole of this."

Ecc. 9. 1, no man knoweth.] Robert Young translates, "neither love nor hatred doth man know, the whole *is* before them." Rev. G. Currey says, "'Before' does not mean here present to their eyes, but at a distance which they have yet to reach."

Ecc. 9. 8, ointment.] R. Y., "perfume."

Ecc. 10. 3.] Robert Young translates,

"And also, when he that is a fool  
Is walking in the way, his heart is lacking,  
And he hath said to every one,  
'He *is* a fool.'"

Ecc. 11. 9, in thy youth.] R. Y., "in thy childhood."

Ecc. 12. 11.] Robert Young translates, "Words of the wise *are* goads, and as fences planted *by* the masters of collections, they have been given by one shepherd." Rev. G. Currey

comments, "'Goads." Properly for oxen (1 Sam. xiii. 21.). The words of the wise stimulate to good actions."

Song 3. 6.] Rev. E. P. Eddrup says, "The pronoun and participles (Heb.) in this verse are feminine, and (as in viii. 5.) it is the Bride who is spoken of."

Song 5. 2, my undefiled.] Robert Young translates, "my perfect one."

Song 5. 10, the chiefest.] R. Y., "Conspicuous."

Isa. 1. 17.] Robert Young translates, "make happy the oppressed, . . . strive *for* the widow."

Isa. 1. 19, If ye be willing and obedient.] Robert Young says, "*i. e.* be willing to' obey."

Isa. 3. 12, they which lead.] Robert Young translates, "thý eulogists are causing to err."

Isa. 3. 16, and wanton eyes.] R. Y., "And deceiving *with* the eyes."

Isa. 5. 23.] R. Y., "Declaring righteous the wicked for a bribe."

Isa. 6. 7, *purged.*] Margin Revised Version, "Or, *expiated.*"

Isa. 6. 8, *us.*] R. Y., "Us."

Isa. 6. 10.] Robert Young translates,

"Declare fat the heart of this people,  
And its ears declare heavy,  
And its eyes declare dazzled."

Isa. 7. 4, *neither be fainthearted.*] Robert Young translates, "And let not thy heart be timid."

Isa. 7. 15, *that he may know.*] Robert Young translates, "when he knoweth."

Isa. 9. 3, *and not increased the joy.*] Robert Young translates, "And hast made great its joy."

Isa. 9. 6, *The everlasting Father.*] R. Y., "Father of Eternity."

Isa. 11. 3, *and shall make.*] R. Y., "To refresh him in the fear of Jehovah."

Isa. 11. 4, *and reprove.*] Margin, "Or, *argue.*" R. Y., "And decided in uprightness for the humble of earth."

Isa. 12. 3, wells.] R. Y., "fountains."

Isa. 12. 4, call upon.] Margin, "Or, *proclaim his name.*"

Isa. 13. 4, the Lord of hosts.] Robert Young translates, "Jehovah of Hosts."

Isa. 13. 12.] Robert Young translates, "rare" for "precious," and the latter part of the verse, "And a common man than pure gold of Ophir."

Isa. 13. 21.] Robert Young translates, "Ziim," for "wild beasts of the desert," "howlings," for "doleful creatures," "daughters of an ostrich," for "owls," and the last part of the verse, "And goats do skip there."

Isa. 13. 22.] R. Y., "And Aiim have responded in his forsaken habitations."

Isa. 21. 8.] R. Y., "he cried (as) a lion."

Isa. 24. 15.] Robert Young translates, "Therefore in prosperity honour ye Jehovah."

Isa. 26. 3.] Robert Young translates, "An imagination supported Thou fortifiest peace—peace!"

Isa. 26. 7, weigh.] R. Y., "ponder."

Isa. 29. 21, that make a man an offender for a word.] Robert Young translates, "Causing men to sin in word."

Isa. 32. 2, a man.] Robert Young translates, "each" . . .

"And as a secret hiding-place *from* inundation,  
As rivulets."

Isa. 32. 4.] Robert Young translates,

"And the heart of those hastened  
Understandeth to know."

Isa. 32. 5.] Robert Young translates,

"A fool is no more called 'noble,'  
And to a miser it is not said, 'rich.'"

Isa. 32. 6.] Robert Young translates,

"For a fool speaketh folly,  
And his heart doth iniquity, to do profanity,  
And to speak concerning Jehovah error."

Isa. 32. 7.] Robert Young translates, "And the miser—his instruments *are* evil."

Isa. 32. 7, to destroy.] R. Y., "to corrupt."

Isa. 32. 8, by liberal things shall he stand.] Margin, "Or, *be established*." Revised Version, "in liberal things shall he continue." Robert Young translates,

"And the noble counselled noble things,  
And he for noble things riseth up."

Isa. 32. 9, ye careless daughters.] R. Y., "Daughters, confident ones."

Isa. 32. 10, ye careless women.] R. Y., "O confident ones."

Isa. 32. 11, ye careless.] R. Y., "ye confident ones."

Isa. 33. 19.] R. Y., "a stammering (scorned) tongue."

Isa. 35. 8, but it *shall be* for those.] R. Y.,

"And He Himself *is* by them,  
Whoso is going in the way—even fools err not."

Isa. 37. 16, that dwellest *between* the cherubims.] R. Y., "inhabiting the cherubs."

Isa. 40. 11, *and* shall.] R. Y., "Suckling ones He leadeth."

Isa. 40. 17.] See note on John 17.

Isa. 40. 31, they that wait.] Robert Young translates,

"those expecting Jehovah pass *to* power,  
They raise up the pinion as eagles,  
They run and are not fatigued,  
They go on and do not faint!"

Isa. 45. 7.] Hewlett says, "The words "peace" and "evil" are to be understood as synonyms for "prosperity" and "calamity." The Hebrew word here translated "evil" is the same which occurs in Amos 3. 6; Jon. 3. 10 and Jer. 24. 8.

Isa. 45. 18.] For the words, "I *am* the Lord," Robert Young translates, "I *am* Jehovah." See note on John 17.

Isa. 48. 18, hadst hearkened.] R. Y., "hadst attended."

Isa. 49. 1, hearken.] R. Y., "attend."

Isa. 50. 4, that I should know how to speak.]

R. Y., "To know to aid the weary *by* a word."

Isa. 53. 5.] The Dean of Canterbury writes, "The chastisement of our peace" means that whereby peace was obtained for us."

Isa. 53. 6, 7.] Robert Young translates,

"And Jehovah hath caused to meet on him,  
The punishment of us all.

It hath been exacted, and he hath answered,  
And he openeth not his mouth."

Isa. 54. 4, neither be thou confounded; for thou shalt not be put to shame.] R. Y., "Nor blush, for thou art not confounded."

Isa. 55. 10.] Read "until" or "except" for "but."

Isa. 57. 2, *in* his uprightness.] Margin Revised Version, "Or, *straight before him*."

Isa. 57. 6.] The Dean of Canterbury writes, "The last words should be translated "shall I



be appeased for these things?" Can I be pacified until I have inflicted punishment?"

Isa. 57. 17. covetousness.] R. Y., "dishonest gain."

Isa. 58. 13.] The Dean of Canterbury writes, "The last clause is simply "not speaking words." A duty is not done by mere talk."

Isa. 59. 2, and your.] R. Y.,

"And your sins have hidden  
The Presence from you—from hearing."

Isa. 59. 4, calleth for justice.] R. V. "sueth in righteousness."

Isa. 59. 20.] Robert Young translates,

"And come to Zion hath a redeemer,  
Even to captives of transgression in Jacob,  
An affirmation of Jehovah."

Isa. 60. 5, flow together.] R. Y., "hast become bright."

Isa. 60. 5, shall fear.] The Dean of Canterbury says, "More correctly, "tremble," flutter

and throb with strong emotion, but of joy, rather than of alarm. "Of the sea," i. e. of the nations dwelling round the Mediterranean.

"Forces." Rather, "wealth."

Isa. 61. 3, the garment.] R. Y., "A covering of praise for a spirit of weakness."

Isa. 61. 8.] R. Y., "I have given their wage in truth."

Isa. 63. 5, looked.] R. Y., "look attentively."

Isa. 63. 5, I wondered.] R. Y., "am astonished."

Isa. 63. 16, our.] Margin, "Or, *our redeemer from everlasting is thy name.*"

Isa. 63. 17, hardenest.] R. Y., "*i. e.* 'sufferest to harden.'"

Isa. 64. 5.] The Dean of Canterbury says, "'In those,' in God's ways, 'is continuance.'"

Isa. 64. 6, all our righteousnesses *are* as filthy rags.] Robert Young translates, "as a garment passing away, all our righteous acts."

Isa. 64. 8.] The word here rendered

"father" is "ab," which Robert Young translates, "father, ancestor, source, inventor." Webster gives, among other definitions for father, "A producer, author, or contriver."

Isa. 65. 11.] The Dean of Canterbury says, "'Troop" and "number" are really the names of two heathen deities."

Isa. 65. 18.] R. Y., "But joy ye, and rejoice for ever, that I *am* Creator."

Isa. 66. 3.] R. Y.,

"Whoso slaughtereth the ox smiteth a man,  
Whoso sacrificeth the lamb beheadeth a dog,  
Whoso is bringing up a present—  
The blood of a sow,  
Whoso is making mention of frankincense,  
Is blessing iniquity."

Isa. 66. 17, behind one *tree*.] R. Y., "After Ahad."

Jer. 2. 8, and walked.] R. Y., "And after those who profit not have gone."

Jer. 4. 10, Thou hast greatly deceived this

people.] Robert Young says, "*i. e.* permitted them to be deceived."

Jer. 10. 7, for to thee doth it appertain.] Robert Young translates, "For to Thee it is becoming."

Jer. 12. 14, that touch.] R. Y., "who are striking against."

Jer. 17. 4.] R. Y.,

"And thou hast let go—even through thyself,  
Of thine inheritance."

Jer. 17. 7, Blessed *is* the man that trusteth  
in the LORD, and whose <sup>b</sup>hope the LORD is.]  
Margin Revised Version, "<sup>b</sup> Heb. *trust*."

Jer. 17. 8, careful.] R. Y., "sorrowful."

Jer. 17. 9, deceitful . . . desperately wicked.]  
R. Y., "Crooked . . . incurable."

Variorum Reference Bible, "*Or*, rugged (*i. e.*  
*proud*) . . . woefully sick."

Jer. 18. 14.] R. Y.,

"Doth snow of Lebanon

Cease from the rock of the field?

Failed are the cold strange waters that flow?"

Margin A. V., "Or, *my fields for a rock, or for the snow of Lebanon? shall the running waters be forsaken for the strange cold waters?*"

Jer. 20. 7, thou hast deceived.] R. Y., "Thou hast persuaded. . . I am persuaded."

Jer. 21. 12, Execute judgment.] R. Y., "Decide ye judgment."

Jer. 22. 13, *that* useth his neighbour's service without wages, and giveth him not for his work.] Robert Young translates,

"On his neighbour he layeth service for nought, And his wage he doth not give to him."

Jer. 22. 16, He judged . . . then *it was well with him.*] R. Y., "He decided. . . . Then *it is well.*"

Jer. 23. 10, their force *is* not right.] R. Y., "their might—not right."

Jer. 25. 31, A noise . . . he will plead with.] R. Y., "Wasting. . . . He hath executed judgment for all flesh."

Jer. 30. 19, them that make merry . . . I will

also glorify them.] R. Y., "playful ones . . . made them honourable."

Jer. 31. 4, be adorned with . . . the dances of them that make merry.] R. Y., "puttest on . . . the chorus of the playful."

Jer. 31. 13, in the dance . . . make them rejoice from their sorrow.] Robert Young translates, "in a chorus . . . gladdened them above their sorrow."

Jer. 33. 16, and this.] Robert Young translates,

"And this *is* he whom Jehovah proclaimeth to her:

'Our Righteousness.'"

Jer. 48. 26, Make.] R. Y., "Declare."

Jer. 50. 39.] R. Y.,

"Therefore dwell do Ziim with Iim,  
Yea, dwelt in her have daughters of the ostrich."

Jer. 50. 44.] R. Y.,

"Lo, as a lion he cometh up,  
Because of the rising of the Jordan,  
Unto the enduring habitation,

And who doth convene Me?"

Jer. 51. 1, and against them.] R. Y., "And the inhabitants of Leb—My withstanders."

Lam. 3. 40, try.] R. Y., "investigate."

Lam. 4. 22, will visit.] R. Y., "hath inspected."

Eze. 1. 21, for the spirit of the living creature *was* in the wheels.] R. Y., for a living spirit *is* in the wheels."

Eze. 7. 13, neither shall any strengthen himself in the iniquity of his life.] R. Y., "none by his iniquity doth strengthen his life."

Eze. 10. 17, the spirit of the living creature *was* in them.] R. Y., "the living spirit *is* in them."

Eze. 11. 8, saith the.] R. Y., "an affirmation of the."

Eze. 14. 9, enticed.] Robert Young says, “*or* ‘persuaded;’ as in Prov. 25. 15; Jer. 20. 10.”

Eze. 14. 9, enticed.] Robert Young says, “that is, suffered him to be persuaded.” He writes, “Sometimes those verbs that simply declare the doing of a thing, or that it is, or is done, are to be understood only of the *declaring* of that thing, *e. g.* Gen. 27. 37, I have made (*i. e.* declared) him thy lord. . . . (Eze.) 20. 26, I polluted them (*i. e.* declared them so) in their own gifts. . . . 2 Co. 3. 6, the letter killeth, *i. e.* declareth death. . . . 1 Ti. 3. 16, justified (*i. e.* declared just) in the spirit.—Heb. 1. 6, when he brings (prophetically).” He also writes, “Verbs that signify *being, doing, or being done*, are frequently to be understood of the *knowledge* of the thing done, *e. g.* Hos. 5. 15, till they offend, *i. e.* know or acknowledge their offence. . . . Rom. 3. 7, if the truth of God hath abounded (*i. e.* been known to do so) through my lie.—3. 19, that all the world may become (*i. e.* acknowledge themselves) guilty.—1 Co. 3. 18,



let him become a fool (*i. e.* acknowledge himself one) that he may be wise.—14. 38, if any man be ignorant, let him be ignorant, *i. e.* acknowledge it.—Heb. 7. 3, Melchisedec . . . without (a known) father, without (a known) mother, *i. e.* being unregistered."

Eze. 20. 25, gave them.] Rev. W. Kay, D.D., comments, "or, "granted them."—Withdrawing His providential restraints, He permitted them to have what they were so bent upon (cp. ver. 39; Ps. lxxxi. 12; Acts vii. 42; Rom. i. 24)."

Eze. 20. 26.] See note on Eze. 14. 9.

Eze. 48. 35, and the name.] Robert Young translates, "and the renown of the city *is* from the day Jehovah *is* there."

Dan. 1. 12, Prove . . . pulse.] R. Y., "'Try . . . vegetables.'"

Dan. 1. 16, and gave.] R. Y., "and is giving to them vegetables."

Dan. 1. 17.] Robert Young translates, "As to these four lads, God hath given to them

knowledge and understanding in every *kind of* literature, and wisdom; and Daniel hath given instruction about every *kind of* vision and dreams."

Dan. 3. 25, the form of the fourth is like the Son of God.] Robert Young translates, "a son of the gods."

Dan. 7. 10, ten thousand times ten thousand.] R. Y., "a myriad of myriads."

Dan. 7. 13, *one* like the Son of man came.] R. Y., "and lo, with the clouds of the heavens as a son of man was *one* coming."

Dan. 8. 24, and he shall.] R. Y., "and wonderful things he destroyeth, and he hath prospered, and wrought, and destroyed mighty ones, and the people of the Holy Ones."

Dan. 9. 25, understand.] Robert Young translates literally, "dost consider wisely," and "the Leader," for "the Prince."

Dan. 11. 33.] R. Y., "And the teachers of the people give understanding to many."

Hos. 1. 1.] Robert Young translates, "A

WORD of Jehovah that hath been unto Hosea. . . .

The commencement of Jehovah's speaking by Hosea.

And Jehovah saith unto Hosea." A commentator wrote, "This was, say some, done in Vision, and was to be told to the people as other Visions were: It was parabolically proposed to them." Robert Young gives this analysis of the passage: "IDOLATRY OF THE JEWS, their rejection, represented by the marriage and children of the prophet, a promise, c. I-II."

Hos. 1. 2.] Robert Young says, "A substantive with prepositions sometimes stands for an adjective. . . . With (*min*) of, out of, from, e. g. Ps. 16. 4, their drink-offerings of blood, i. e. their bloody drink-offerings."

Rev. T. S. Drowne, D.D., of Long Island, wrote that this passage "is to be taken as a prophetic forecast of the spiritual condition of Israel. The beginning of Hosea, who stands at the head of the Minor Prophets, like the be-

ginning of Isaiah, who stands at the head of the Major Prophets, is a general introduction to the moral degeneracy which was to come upon the nation. So to designate Israel's spiritual fornication, God speaks from the lofty eminence of His foreknowledge (Hos. ii. 2) "Go, take to thee a wife," who, I foresee, will be "a wife of whoredoms"; that is, one who will be faithless to thee, and who will thus cease to be worthy to be called thy wife.

That this is the true interpretation of this much-controverted passage, says Wordsworth, seems to be evident,—1st from the fact that the Prophet's wife is designed to symbolize the Israelitish Nation and its relation to God. Now God did not espouse that Nation to Himself *when* it was unfaithful; but it *became* unfaithful *after* it had been espoused to Him.

It is to be observed that the Targum here, and the ancient Septuagint, Vulgate & Syriac Versions render the words in the *future* tense (as indeed they are in the original Hebrew),

the land *will commit* great whoredom from the Lord; and this confirms that exposition.

2nd. From the circumstance that this wife of Hosea is afterwards spoken of as *a woman beloved of her friend* (that is by her husband), *yet an adulteress*, and as such, is a figure of Israel, faithless, and yet not wholly cast off by God.

3rd. From the great embarrassments which beset the other conflicting interpretations—which oblige us to regard God's Prophet as commanded to take to himself in marriage no other than a . . . harlot, &c.

And then it must be remembered that Hosea was the next book written after the Song of Solomon—which symbolically is a prophetic and mystical representation of the love and marriage of Christ and His Church. So here as an example of the beautiful and harmonious unity of purpose with which the Books of Holy Scripture follow each other, the prophecies of Hosea represent the unfaithfulness of Israel to

God, displayed in striking contrast to the Love of the Bride in that Divine Book.

The supporters of the foregoing interpretation are S. Irenæus, S. Basil, S. Cyril of Alexandria, Theodoret, S. Augustine, Aquinas, Lyranus, A. Lapide, Calovius, Glassius, Pocock, Ewald, Kurtz, and by Dr. Pusey."

Whatever this passage means, it is certain that it gives no license to people, since the time of Hosea, to do, or to try to permit others to do, wrong.

The seventh commandment is given to every human being.

Although every true Christian is one with God, each is also a distinct individual, and no Christian can ever cease to be under obligation to keep the seventh commandment and all other Scriptural commands to be pure, all which commands are forever absolute and unalterable, and apply to the body and to every other part of us.

In the play of "The Merchant of Venice," the

Jew had a right to a pound of his debtor's flesh, but, since it would have been a criminal act to draw one drop of blood, he could not take the flesh. I do not mean to imply that, in any way, sense, or degree, any one has a right to do wrong, but, if any should say that God commanded Hosea to do what, without His permission, would be sinful, and should moreover say that every Christian is one with Him, and also equal to Him, and, if he should further say that it is right for him to do whatever God does, this illustration would refute him, on the ground just mentioned that the Divine commands, relating to purity, are forever binding, both bodily and spiritually.

The same sort of argument would overcome all gross efforts to prove that any of God's righteous acts, or the high state of spiritual exaltation into which true religion brings, warrants any in committing murder, suicide, theft, or any other crime. Suppose some one should quote St. Paul's words, "All things are yours," and

should think that they gave him a right to appropriate, without permission, his neighbor's property. The eighth commandment would deny him such liberty.

It must be remembered that what Robert Young calls the "marriage" of Hosea was sanctioned by Him who is, and who is by all good people acknowledged to be, the highest Magistrate in the universe.

The identity of the members of the Church with one another is a most glorious truth, but it is always needful to remember that each has eternally a distinct individuality.

A true saint can not sin; because he can not will to do so, and the body can not act independently of the will.

God was never, in any sense, nearer the Virgin Mary than He ever is each true Christian. He is incapable of sexual love; because He is without sex, and there can not be spiritual adultery without sexual love.

Hos. 1. 3.] Rev. E. C. Woollcombe gives



the idea that "Gomer" may mean complete in wickedness.

Hos. 5. 11.] Robert Young translates,

"Oppressed is Ephraim, broken in judgment,  
When he pleased he went after the command."

Rev. E. C. Woollcombe comments, "'the commandment," apparently of Jeroboam, "about the calves.""

Hos. 5. 15.] See note on Eze. 14. 9.

Hos. 9. 8.] R. Y.,

"Ephraim is looking *away* from My God,  
The prophet! a snare of a fowler *is* over all his  
ways,  
Hatred *is* in the house of his God."

Hos. 10. 12, break up.] Robert Young translates,

"Till for yourselves tillage of knowledge,  
To seek Jehovah,  
Till He come and shew righteousness to you."

Joel 2. 23, for he hath given.] R. Y., "For

He hath given to you the Teacher for righteousness."

Amos 3. 6, and the Lord hath not done *it?*] The Hebrew word rendered "evil" in this verse is the same which occurs in Jer. 6. 19 and 24. 8.

Amos 5. 12, they afflict.] R. Y., "Adversaries of the righteous, taking ransoms."

Amos 5. 21, and I.] R. Y.,

"And I am not refreshed by your restraints."

Amos 6. 10, Then shall he say.] R. Y.,

"And he said, 'None,' then he said, 'Hush! Save to make mention of the name of Jehovah.'"

Amos 9. 12, and of all the heathen.] Robert Young translates,

"And all the nations on whom My name is called."

Oba. 13, nor have laid *hands*.] R. Y.,

"Nor send forth against its force."

Mic. 5. 2, the thousands.] R. Y., "the chiefs."

Mic. 5. 2, everlasting.] Margin, "Heb. *the days of eternity.*"

Mic. 6. 9, and *the man of wisdom* shall see.] R. Y., "And wisdom doth fear."

Mic. 7. 5, Trust.] R. Y., "Believe."

Mic. 7. 7, I will look unto the Lord.] R. Y., "in Jehovah I do watch."

Nah. 1. 3, will not at all acquit *the wicked.*] Robert Young translates, "doth not entirely acquit." "Analytical Concordance," *To declare innocent, cut off.*

Nah. 1. 10.] See note on Psa. 58. 9.

Hab. 1. 11, Then shall *his* mind change.] R. Y., "Then passed on hath the spirit."

Hab. 3. 3, Selah.] R. Y., "Pause!"

Zeph. 1. 12, and punish.] R. Y.,

"And I have laid a charge on the men  
Who are hardened on their preserved things,  
Who are saying in their heart:  
Jehovah doth no good, nor doth He evil."

Rev. G. H. Curteis comments, "The metaphor

is taken from the treatment of wine in the cask. It was often left perfectly still and self-contained (so to speak), till its lees or dregs had all deposited themselves; and then it was racked off into smaller vessels."

Zech. 6. 5, spirits.] Margin, "Or, *winds*."

Zech. 6. 8, have quieted.] R. Y., "have caused My Spirit to rest."

Zech. 9. 9, lowly]. R. Y., "Afflicted."

Zech. 9. 16, for *they*.] R. Y.,

"For stones of a crown are displaying themselves over His ground."

Zech. 13. 7, the man.] R. Y.,

"a hero—My fellow,

"An affirmation of Jehovah of Hosts."

Zech. 14. 9.] Robert Young translates,

"And Jehovah hath become king over all the land,

In that day there is one Jehovah, and His name one."

Zech. 14. 21, holiness.] Revised Version, "holy."

Zech. 14. 21, Canaanite.] Margin Revised Version, "Or, *trafficker*."

Mal. 1. 3.] Robert Young says, "The verb TO HATE is frequently used for to LOVE LESS, *e. g.*—Gen. 29. 31; Deut. 21. 15; Mal. 1. 3; Matt. 6. 24; Luke 14. 26; John 12. 25; Rom. 9. 13."

Mal. 1. 9, beseech.] R. Y., "appease."

Mal. 1. 9, will he regard your persons?] R. Y., "Doth He accept of you appearances?"

Mal. 4. 6, 'to . . . 'to.] Margin Revised Version, "'Or, *with*."

Matt. 2. 22, notwithstanding.] R. Y., "and having been divinely warned in a dream, he withdrew to the parts of Galilee."

Matt. 5. 20, except your righteousness shall exceed *the righteousness*.] R. Y., "if your righteousness may not abound above that of the scribes and Pharisees." Robert Young

commonly uses the expression, "reign of the heavens," instead of "kingdom of heaven."

Matt. 5. 29, 30, if thy right eye offend thee . . . if thy right hand offend thee.] R. Y., "if thy right eye doth cause thee to stumble . . . if thy right hand doth cause thee to stumble."

Matt. 6. 14, your heavenly Father.] R. Y., "your Father who *is* in the heavens."

Matt. 6. 16, sad.] R. Y., "sour."

Matt. 6. 22.] R. Y., "The lamp of the body is the eye, if, therefore, thine eye may be perfect, all thy body shall be enlightened."

Matt. 6. 25, Take no thought.] R. Y., "be not anxious."

Matt. 6. 28, why take ye thought.] R. Y., "why are ye anxious?"

Matt. 6. 31, take no thought.] R. Y., "ye may not be anxious."

Matt. 6. 33, the kingdom.] R. Y., "the reign."

Matt. 6. 34, Take therefore no thought . . .

shall take thought.] R. Y., "Be not therefore anxious . . . shall be anxious."

Matt. 9. 11, Why eateth your Master with publicans.] R. Y., "'Wherefore with the tax-gatherers and sinners doth your teacher eat?'"

Matt. 9. 13, learn.] R. Y., "learn ye (i. e. learn ye further) what is (the meaning of these words of God); 'Kindness I wish, and not sacrifice,' (Hos. 6. 6; Mic. 6. 6, 8; Prov. 31. 3. that is, he would rather have the one than the other, but both were required,)." See note on 1 Co. i. 17. A commentator says, "*I will have Mercy and not sacrifice;*" i. e. *I rather will have Mercy than Sacrifice.* So Gen. xlv. 8."

Matt. 9. 17, bottle.] R. Y., "*Bottle of skin.*" So Mark 2. 22; Luke 5. 37, 38.

Matt. 9. 35, preaching the gospel of the kingdom.] R. Y., "proclaiming the good news of the reign."

Matt. 10. 8, the sick.] R. Y., "infirm ones."

Matt. 10. 16, harmless.] R. Y., "simple."

Matt. 10. 28, rather fear him.] R. Y.,  
"fear rather Him."

Matt. 11. 6.] Revised Version, "And blessed  
is he, whosoever shall find none occasion of  
stumbling in me."

Matt. 11. 19, winebibber.] R. Y., "wine-  
drinker."

Matt. 11. 19, But wisdom.] Revised Ver-  
sion, "And wisdom is justified by her works."

Matt. 12. 21, trust.] R. Y., "hope."

Matt. 14. 27, it is I.] R. Y., "I am *he*."

Matt. 15. 4, He that curseth.] R. Y., "He  
who is speaking evil."

Matt. 16. 19.] R. Y., "AND I WILL GIVE  
TO THEE,] that is, to Peter, as the spokesman  
of his companions, 'the keys (as a symbol of  
trust) of the reign of the heavens (i. e. the  
Gospel dispensation), and whatsoever thou  
mayest bind upon the earth shall be that which  
has (already) been bound in the heavens, and  
whatsoever thou mayest loose upon the earth  
shall be that which has (already) been loosed



in the heavens.' So far from granting power to Peter and the other apostles, it expressly *limits* their right of forbidding or allowing things to be done in the church below to things that *have been bound* in the heavens, and a knowledge of which is only in the BIBLE. Any attempt therefore of Pope, Council, Convocation or Assembly, to extend their powers beyond this standard is truly ANTI-Christian."

Matt. 16. 24, deny.] R. Y., "disown."

Matt. 16. 26, soul . . . soul?] R. Y., "life . . . life?"

Matt. 18. 6-9, shall offend . . . offences! for it must needs be that offences come . . . the offence cometh! . . . offend thee . . . if thine eye offend thee.] R. Y., "may cause to stumble . . . stumbling-blocks! for there is a necessity for the stumbling-blocks to come . . . the stumbling-block doth come! . . . doth cause thee to stumble . . . if thine eye doth cause thee to stumble."

Matt. 19. 17, Why callest.] Revised Version,

"Why askest thou me concerning that which is good?"

Matt. 21. 9, Hosanna,] from a word meaning save now, is "an exclamation of praise."

Matt. 22. 12.] Robert Young says, "*For* friend *read* comrade, (Mt. 20. 13; 22. 12; 26. 50)."

Matt. 22. 37, mind.] R. Y., "understanding."

Matt. 23. 8.] R. Y., "And ye—ye may not be called Rabbi, for one is your director—the Christ."

Matt. 23. 10.] R. Y., "nor may ye be called directors, for one is your director—the Christ."

Matt. 23. 25, extortion and excess.] R. Y., "rapine and incontinence."

Matt. 24. 15, abomination of desolation.] Robert Young writes, "*i. e.* desolating abomination."

Matt. 24. 27, coming.] R. Y., "presence."

Matt. 25. 16, traded.] R. Y., "wrought."

Matt. 25. 40, 45.] See Gal. 3. 28 and note on John 17.

Matt. 26. 18, Master.] R. Y.; "Teacher."

Matt. 27. 35.] Robert Young wrote, "The causal conjunction *that, in order that*, expresses not only the final cause, but also frequently the sequel or result, *e. g.* Exod. 11. 9; Pharaoh shall not hearken unto you, (so) that my wonders may (or will) be multiplied. . . .

"To this rule belong those passages where any evil thing is said to be done, that prophecy might be fulfilled, &c. *e. g.* Matt. 27. 35; John 12. 38; 15. 25; 17. 12, etc. They are to be understood of the *event*, not of the *design*."

Mark 1. 15, Repent.] Robert Young translates, "reform."

Mark 5. 3, no man could bind him.] Robert Young says, "*i. e.* keep him bound."

Mark 7. 21, proceed evil thoughts.] Robert Young translates, "the evil reasonings do come forth."

Mark 8. 33, Satan: for thou savourest not.] Robert Young translates, "adversary, because thou dost not mind."

Mark 8. 34, deny himself.] Robert Young translates, "disown himself."

Mark 11. 10, kingdom.] Robert Young translates, "reign."

Mark 12. 38, doctrine.] *i. e.* teaching.

Luke 3. 12, publicans.] R. Y., "tax-gatherers."

Luke 3. 13, Exact.] Revised Version, "Extort."

Luke 6. 12, in prayer to God.] Robert Young translates, "in the prayer of God."

Luke 6. 37, forgive, and ye shall be forgiven.] Robert Young translates, "release, and ye shall be released."

Luke 7. 25, delicately.] R. Y., "in luxury."

Luke 8. 10, that seeing they might not see.]  
See note on Matt. 27. 35.

Luke 10. 40, cumbered.] R. Y., "distracted."

Luke 10. 41, careful and troubled.] R. Y., "anxious and disquieted."

Luke 11. 40, *Ye* fools.] R. Y., "unthinking!"

Luke 11. 41, give alms of such things as ye have.] Revised Version, "give for alms those things which <sup>2</sup>are within." Margin, "<sup>2</sup>Or, *ye can.*"

Luke 12. 42, wise.] R. Y., "prudent."

Luke 13. 3, repent.] R. Y., "reform." So verse 5.

Luke 13. 24, 25, able. When once.] Revised Version, margin, "Or, *able, when once.*"

Luke 14. 26. See note on Mal. 1. 3.

Luke 17. 9, trow.] R. Y., "think."

Luke. 24, 25, fools.] R. Y., "inconsiderate."

John 2. 24, did not commit.] R. Y., "was not trusting."

John 3. 34, God giveth not the Spirit by measure *unto him.*] Robert Young translates, "not by measure doth God give the Spirit."

John 4. 54, miracle.] R. Y., "sign."

John 5. 31, my witness is not true.] Robert Young says, "*i. e.* legally reckoned so."

John 5. 34, I receive not.] Robert Young wrote, "*i. e.* I study not to receive."

John 7. 28, ye both know me.] Robert Young says that this means "ye (suppose that ye) both know me."

John. 7. 53-8. 11 is considered an interpolation by Robert Young and others.

John 12. 37-40. See note on Luke 8. 10.

John 16. 8, 9, reprove.] R. Y., "convict."

John 16. 23, ask me nothing.] Revised Version, margin, "Or, *ask me no question.*"

John 17. In the book called "The Imitation of Christ," Book III., Chapter xxxi., are the words, "Whatsoever is not God is nothing, and ought to be accounted as nothing." When Phillips Brooks was asked if this quotation is a true affirmation, he said that it is a true one. As he went on talking, he was afterwards asked if he intended to modify his first reply by what followed. He answered that he did not. After his consecration, he was asked if he had said that, speaking literally and absolutely, there is no existence excepting God. Bishop Brooks answered that he had said so.

John 20. 25, into . . . into.] R. Y., "to . . . to."

John 20. 27, thrust *it* into.] R. Y., "put *it* to."

John 21. 16, Feed.] R. Y., "Tend."

Acts 1. 3. Robert Young says, "*For* passion *read* suffering, (Ac. 1. 3)."

Acts 2. 11, wonderful works.] R. Y., "great things."

Acts 4. 13, boldness . . . ignorant.] Robert Young translates, "openness . . . plebeian."

Acts 4. 25, heathen . . . imagine.] R. Y., "nations . . . meditate."

Acts 7. 53, angels.] Robert Young says that the term angel is applied to ministers.

Acts 10. 42, testify.] R. Y., "testify fully."

Acts 11. 26, called.] R. Y., "divinely called."

Acts 13. 41, a man.] R. Y., "any one."

Rom. 3. 7. See note on Eze. 14. 9.

Rom. 3. 19, may become guilty before God.] Robert Young translates, "may come under judgment to God." See note on Eze. 14. 9.

Rom. 6. 23, through.] R. Y., "in."

Rom. 7. 6. Robert Young translates, "and now we have ceased from the law, that being dead in which we were held, so that we may serve in newness of spirit, and not in oldness of letter."

Rom. 9. 13. See note on Mal. 1. 3.

Rom. 9. 29, Sabaoth,] *i. e.* hosts.

Rom. 11. 7, the rest were blinded.] Robert Young wrote, "*lit.* . . . 'the rest became callous,' or made themselves hard."

Rom. 11. 8, is.] Robert Young wrote, "*lit.* 'has been written, God gave (*i. e.* permitted to come) to them a spirit of deep sleep.'"

Rom. 11. 26, all Israel.] Robert Young says that this means "the true wrestlers with God, out of every nation." See Rom. 2. 28, 29.

Rom. 13. 14.] R. Y., "For the flesh take no forethought—for desires."

Rom. 16. 19, simple.] R. Y., "harmless."

1 Cor. 1. 17, not . . . but.] Robert Young calls this, "A Hebrew mode of expressing the



preference of one thing above another; comp. Prov. 8. 10." See also John 6. 27.

I Cor. 1. 25, the foolishness . . . the weakness.] A writer comments, "Not that there is either Foolishness or Weakness in God; but that which Men account Foolishness and Weakness, and deride as such, doth yet overcome all their admired Wisdom and Strength." Bishop Woodford says, "That which in God's scheme of salvation appeared 'foolishness,' namely, the simplicity of His loving counsel, and that which appeared 'weakness,' namely, the Flesh, Passion, Death of Christ, have proved stronger than the strong."

I Cor. 3. 17. Robert Young translates, "if any one the sanctuary of God doth waste; him shall God waste."

I Cor. 3. 18. See note on Eze. 14. 9.

I Cor. 4. 4, I know nothing by myself.] Robert Young translates, "of nothing to myself have I been conscious."

I Cor. 6. 13, destroy.] R. Y., "make useless."

1 Cor. 8. 2. Robert Young translates, "if any one doth think to know anything, he hath not yet known anything according as it becometh *him* to know."

1 Cor. 9. 27, I keep under my body, and bring *it* into subjection.] Robert Young translates, "I chastise my body, and bring *it* into servitude." Revised Version, "I buffet my body, and bring it into bondage."

1 Cor. 7. 34, wife.] *Gunē*, rendered woman (plural) in 1 Cor. 14. 34, 35.

1 Cor. 10. 23, "ALL THINGS,] i. e.," says Robert Young, "in the way of food."

1 Cor. 11. 6, "THE,] *lit.*," says Robert Young, "'a woman is not thoroughly covered . . . be thoroughly covered.'"

1 Cor. 11. 15, "IS,] *lit.*," says Robert Young, "'has been given for the sake of a covering,' *lit.* a thing 'cast around.'" It is said to have been customary for women to wear something narrow upon the head loosely put around, and, in public, over that a veil covering the whole

person. And it may here be well to consider that it would be good for society if there were no inanimate representations of persons less covered than living ones should be.

1 Cor. 11. 29, damnation.] R. Y., "judgment."

1 Cor. 13. 5, thinketh no evil.] R. Y., "doth not impute evil." Revised Version, "taketh not account of evil."

1 Cor. 14. 5. In the Greek, the exhortation to prophesy, in this verse, applies to men only.

1 Cor. 14. 31, one by one.] The Greek relates to men only.

1 Cor. 14. 32, spirits.] R. Y., "spiritual gift."

1. Cor. 14. 34, your.] Revised Version, "the."

1 Cor. 14. 34, women.] Robert Young writes, "*or* 'wives (not 'virgins,' see Acts 21. 9) be silent, for it has not been turned over upon them to speak (*or* talk, i. e. ask questions perhaps), but to arrange themselves under (their

husband), as also the law saith.'" See note on I Cor. 7. 34.

I Cor. 14. 38. See note on Eze. 14. 9.

I Cor. 15. 29. Robert Young wrote, "The preposition *hyper* has three chief significations: *for, above, concerning, i. e.* pro, super, de, *e. g.* (1.) *for*, pro, Phil. 2. 13, to will and to do of (*lit.* for) his good pleasure. . . .

(3.) *Concerning*, de, Rom. 9. 27, Esaias crieth concerning Israel.—I Co. 15. 29, baptized with reference to the dead, *i. e.* who have enrolled themselves as companions of the dead martyrs." "FOR THE DEAD,] *i. e.*," says Robert Young, "in behalf of him who was dead, even Christ. The plural form (in the Greek) is used by way of *emphasis* for the singular, as in Mat. 2. 28. . . . Or perhaps it may mean, 'in behalf of (the resurrection of) the dead.'"

I Cor. 16. 22, "MARAN-ATHA.] A sentence," says Robert Young, "in the Syriac language of Paul's day, signifying 'The (*or* Our) Lord has come!'" Revised Version, "anathema.

"Maran atha." Margin, "'That is, *Our Lord cometh.*"

2 Cor. 3. 6. Robert Young translates, "not of letter, but of spirit; for the letter doth kill, but the spirit doth make alive." See note on Eze. 14. 9.

2 Cor. 3. 8, the spirit.] R. Y., "the Spirit."

2 Cor. 5. 14. Robert Young translates, "that if one for all died, then the whole died."

2 Cor. 5. 21. Robert Young translates, "he made him a sin (offering) in our behalf."

2 Cor. 6. 8. A note on this verse says, "The second pair of combinations illustrates the evil report and good report respectively: "as misleaders and true; as failing to find recognition and finding true recognition." The misleading expresses the opinion which the Judaizers held of his preaching."

2 Cor. 7. 1, holiness.] R. Y., "sanctification."

2 Cor 7. 16, confidence.] R. Y., "courage."

2 Cor. 10. 1, base . . . am bold.] R. Y., "humble . . . have courage."

2 Cor. 10. 5. The word here rendered "imagination" is also translated "reasonings." May not the real meaning be imaginary reasonings, i. e. what is held up for reasoning which is not sound reasoning?

2 Cor. 11. 33, basket.] R. Y., "rope basket."

2 Cor. 12. 11, though I be nothing.] R. Y., "even if I am nothing."

2 Cor. 12. 20, strifes.] R. Y., "revelries."

2 Cor. 12. 20, swellings.] R. Y., "puffings up."

2 Cor. 13. 14, *be* with.] R. Y., *is* with."

Gal. 1. 18, to see.] R. Y., "to enquire about."

Gal. 2. 16. "JUSTIFIED,] *or*," writes Robert Young, "'declared right out of works of law, except through (the) faith of Jesus Christ.'"

Gal. 3. 1. Robert Young translates, "O THOUGHTLESS Galatians, . . . Jesus Christ was described before among you crucified?"

Gal. 3. 3. R. Y., "in the flesh do ye end?"

Gal. 3. 8, justify the heathen.] R. Y., "declare righteous the nations."

Gal. 3. 22. See note on Eze. 14. 9.

Gal. 3. 24, 25, schoolmaster . . . schoolmaster.] R. Y., "child-conductor . . . child-conductor."

Gal. 4. 24, an allegory.] R. Y., "allegorized."

Gal. 5. 4, are justified.] R. Y., "*i. e.* try to be justified."

Gal. 5. 12, trouble.] Revised Version, "unsettle."

Gal. 5. 17, 18. Robert Young translates, "for the flesh doth desire contrary to the Spirit, and the Spirit contrary to the flesh, and these are opposed one to another, that the things that ye may will—these ye may not do; and if by the Spirit ye are led, ye are not under law."

Gal. 6. 9, weary . . . if we faint not.] R. Y., "faint-hearted . . . not desponding."

Eph. 1. 22, 23. With profound earnestness and love, I entreat you to receive this and all

sacred truths from the mouth of God, in all their fulness.

Eph. 4. 11. R. Y., "*as* apostles . . . *as* prophets . . . *as* proclaimers . . . *as* shepherds."

Eph. 4. 22, conversation.] R. Y., "behaviour."

Eph. 4. 26, Be ye angry.] Bishop Thorold says that this is a quotation from the Septuagint. "'If you are angry,'" he cites it, "'sin not.'" "Ps. 4. 4, Be ye angry (*i. e.*," says Robert Young, "if or though ye be angry), yet sin not." See margin of the Revised Version.

Eph. 5. 15, that ye walk circumspectly.] R. Y., "how exactly ye walk."

Eph. 6. 24, in sincerity.] R. Y., "undecayingly!"

Phil. 2. 3, let.] Robert Young translates, "*lit.* 'nothing according to . . . but with lowly-mindedness esteeming one another as being above yourselves.'" "Esteem." "Analytical Concordance," "*To lead, lead out.*"

Phil. 2. 14, disputings.] R. Y., "reasonings."

Phil. 3. 1, grievous.] R. Y., "tiresome."



Phil. 3. 21, our vile body.] R. Y., "the body of our humiliation."

Phil. 4. 5, moderation.] R. Y., "forbearance."

Phil. 4. 7, passeth.] R. Y., "is surpassing."

Col. 2. 8. Robert Young wrote, "When two nouns are coupled by a conjunction, the SECOND is frequently equal to an adjective, e. g.— . . . Col. 2. 8."

Col. 3. 2, affection.] Revised Version, "mind."

Col. 3. 5, inordinate affection.] Robert Young translates, "passion."

Col. 4. 5, redeeming.] R. Y., "forestalling."

1 Thes. 1. 3, sight.] R. Y., "presence."

1 Thes. 4. 15, prevent.] R. Y., "precede."

1 Thes. 5. 20. See 1 Cor. 14. 3.

2 Thes. 2. 8, the brightness of his coming.] R. Y., "the manifestation of his presence."

2 Thes. 2. 11, send.] Robert Young writes, "i. e. in the course of his providence, 'an in-working of delusion, in reference to their believing the lying thing.'" See note on Eze. 14. 9.

2 Thes. 3. 11, are busybodies.] R. Y., "over working."

1 Tim. 1. 20, is.] Robert Young translates, "of whom are Hymenæus and Alexander, whom I did deliver to the Adversary, that they might be instructed not to speak evil." He writes, in another place, "*lit.* 'are Hymenæus (i. e. nuptial) and Alexander, whom I gave over to the Adversary,' i. e. as in 1 Cor. 5. 5, *declaring* them no longer subjects of Christ, for their 'injurious' language and acts." He says, "*For* satan *read* adversary, everywhere in S. S." See Matt. 16. 23; Mark 8. 33.

1 Tim. 2. 1. Robert Young translates, "I EXHORT, then, first of all, there be made supplications."

1 Tim. 2. 8, doubting.] R. Y., "reasoning."

1 Tim. 2. 9, that.] Robert Young says, "*lit.* 'the women to adorn themselves in a long seemly robe, with want of shew (*lit.* unseenness) and soundness of mind; not in plaits (of hair),

or in gold, or in pearls, or in a high-priced garment.'"

It is cruel to compel any one to abstain from obedience to the outward form of any words of Holy Scripture, in any case in which such obedience is innocent.

1 Tim. 2. 11, silence.] Robert Young translates, "quietness." So verse 12. Quietness greatly furthers spiritual life, and inexcusable noise tends to interfere with sacred and solemn thought, and even consciousness of Divine truth. If much of the noise of cities were prevented, there would be less suffering and less wickedness; for thoughtlessness indicates want of virtue.

1 Tim. 3. 6, novice.] R. Y., "new convert."

1 Tim. 3. 8, greedy of.] R. Y., "given to."

1 Tim. 3. 11. Robert Young translates, "Women—in like manner grave."

1 Tim. 3. 12, ruling.] R. Y., "leading."

1 Tim. 3. 16, justified.] R. Y., "declared righteous." See note on Eze. 14. 9.

1 Tim. 4. 3, forbidding.] Robert Young's "Dictionary," "to hinder, forbid."

1 Tim. 4. 6, in the words.] R. Y., "by the words."

1 Tim. 4. 12. Robert Young says that this means, "let no man (have any occasion to) despise thy youth; so also Titus 2. 15."

1 Tim. 4. 15. Robert Young translates, "of these things be careful; in these be, that thy advancement may be manifest in all things."

1 Tim. 5. 1, elder.] R. Y., "aged person."

1 Tim. 6. 5. Revised Version, "supposing that godliness is a way of gain."

1 Tim. 6. 8, let us.] R. Y., "with these we shall suffice ourselves."

1 Tim. 6. 10. R. Y., "for a root of all the evils is the love of money."

2 Tim. 1. 16. Robert Young puts "kindness" for "mercy" here, and says, "*For* mercy *read* kindness, everywhere in O. T."

Titus 1. 8, temperate.] R. Y., "self-controlled."

Titus 2. 3, The aged women likewise, that *they be* in behaviour as becometh holiness.] Margin, "Or, *holy women*." Robert Young translates, "*or* 'elderly women *or* elderesses . . . in staidness as is proper to priestesses, not devils (*lit.* 'thrusters through,') not having been in bondage to much wine, teachers of good (persons *or* things).'"

Titus 2. 5, discreet.] Robert Young writes, "*lit.* 'sound-minded, chaste, keepers of the house.'"

Titus 2. 14, iniquity.] R. Y., "lawlessness."

Titus 2. 15, speak.] R. Y., "be speaking, and exhorting, and convicting." See note on 1 Tim. 4. 12.

Heb. 2. 1, let *them* slip.] R. Y., "glide aside."

Heb. 7. 3. See note on Eze. 14. 9.

Heb. 9. 2, shewbread.] R. Y., "bread of the presence."

Heb. 9. 23. Robert Young says, "The plural number is sometimes used for the singu-

lar, to denote magnitude and excellence. . . .  
Heb. 9. 23, with better sacrifices, *i. e.* a much better sacrifice."

Heb. 10. 23, faith.] R. Y., "hope."

Heb. 10. 34, ye had compassion of me in my bonds.] R. Y., "with my bonds ye sympathized."

Heb. 12. 14, holiness.] R. Y., "separation."

Heb. 12. 28, godly.] R. Y., "religious."

Jas. 1. 27, To visit.] R. Y., "to look after."

Jas. 2. 4, judges of evil thoughts.] Robert Young says, "*i. e.* evil thinking judges."

Jas. 2. 14. Robert Young translates, "What *is* the profit, my brethren, if 'faith' any one may speak of having, and works he may not have? is that faith able to save him?"

Jas. 2. 18, without thy works . . . by my works.] R. Y., "out of thy works . . . out of my works."

Jas. 2. 20, that faith without works.] . Robert Young wrote, "*lit.* the faith (which is) apart from works is dead."

Jas. 3. 1, masters.] R. Y., "teachers."

Jas. 3. 13, endued with knowledge.] R. Y., "intelligent."

I Pet. 2. 6, confounded.] R. Y., "put to shame."

I Pet. 2. 18, froward.] R. Y., "cross."

I Pet. 2. 19, thankworthy.] R. Y., "gracious."

I Pet. 3. 8, compassion one of another.] R. Y., "fellow-feeling." Margin of Revised Version, "Gr. *sympathetic*."

I Pet. 3. 13, if.] R. Y., "if of Him who is good ye may become imitators?"

I Pet. 3. 16, conversation.] R. Y., "behaviour."

I Pet. 4. 9, grudging.] R. Y., "murmuring."

I Pet. 4. 15, busybody in.] R. Y., "inspector into." Revised Version, "meddler in."

I Pet. 4. 17. Robert Young translates, "because it is the time of the beginning of the judgment from the house of God."

1 Pet. 5. 2, Feed.] Revised Version, "Tend."

2 Pet. 1. 8, barren . . . in the knowledge.]

R. Y., "inert . . . in regard to the acknowledging."

2 Pet. 1. 16, coming.] R. Y., "presence."

1 Jo. 1. 9. A commentator says, "As all unrighteousness is *sin*; so he that is cleansed from all unrighteousness is cleansed from all sin. To attempt to evade this, and plead for the continuance of sin in the heart, through life, is ungrateful, wicked, and even blasphemous: for, as he who *says he has not sinned*, ver. 10. *makes God a liar*, who has declared the contrary through every part of His revelation; so he that says the *blood of Christ* either *cannot* or *will not cleanse us from all sin* in this life, gives also the lie to his Maker, who has declared the contrary; and thus shows that the *word*, the doctrine of God, *is not in him*.

"Reader, it is the birthright of every child of God to be cleansed from all sin, to keep himself unspotted from the world, and so to live as



nevermore to offend his Maker. All things are possible to him that believeth."

I Jo. 2. 16, pride.] R. Y., "ostentation."

I Jo. 3. 4, transgression of the law.] R. Y., "lawlessness."

I Jo. 3. 18. See note on I Cor. 1. 17.

I Jo. 4. 18, torment.] R. Y., "punishment."

I Jo. 5. 6, the Spirit is truth.] R. Y., "the Spirit is the truth."

Jude 22. Robert Young translates, "and to some be kind, judging thoroughly."

Rev. 1. 13, *One* like unto the Son of man.] Robert Young translates, "*one* like to a son of man."

Rev. 1. 18, hell.] R. Y., "the hades."

Rev. 2. 5, repent . . . repent.] R. Y., "reform . . . reform."

Rev. 2. 17, no man.] R. Y., "no one."

Rev. 6. 8, Hell.] R. Y., "Hades."

Rev. 10. 7. A note by Rev. G. Currey says, "The words rendered "shall begin to sound" mean more exactly "shall be about to sound;"

... instead of "should be finished" the original has "was finished," according to a common idiom in use among the Hebrew prophets, whereby a foretold event is contemplated as certain, and therefore spoken of as already come to pass. Compare ch. xi. 2. "it is given." The Authorized Version, though not strictly literal, adequately represents the sense of the verse, but it would be better to read 'the mystery of God is finished' for *should be finished*; and 'hath declared glad tidings' for *hath declared*."

Rev. 13. 8, that.] Robert Young writes, "*lit.* 'those dwelling upon the land shall kiss forward (the hand) to him, whose names have not been written (in the roll of the life of the little slain lamb) from the laying down of the kosmos.'"

Rev. 14. 14, like unto the Son of man.] R. Y., "like to a son of man."

Rev. 19, 1, Alleluia.] "In *Heb.* Hallelujah, i. e. praise ye Jah."

Rev. 19. 12, no man.] Robert Young translates, "no one."

Rev. 21. 7, overcometh.] Robert Young says, "*lit.* is overcoming . . . all (*or* these) things, and I will be a God to him, and he shall be to me—the Son."

Rev. 22. 2. Robert Young translates, "in the midst of its broad place, and of the river on this side and on that, *is* a tree of life, yielding twelve fruits, in each several month rendering its fruits, and the leaves of the tree *are* for the service of the nations."

Rev. 22. 11. Robert Young, in what is called an "Analytical Survey of the Idioms of the Bible," says, The imperative is sometimes put for the future.

Rev. 22. 15, maketh.] R. Y., "is doing."

Rev. 22. 21. Robert Young translates, "The grace of our Lord Jesus Christ *is* with you all. Amen."

## APPENDIX.

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No one is at liberty to teach or command any one anything contrary to the Word of God. All authority is limited by the Will of God. No part, or parts, of Holy Scripture invest any with authority which can rightly be exercised contrary to any other part of Holy Scripture.

The Old Testament contains, besides what is called the moral law, some lesser laws which were intended to be done away, soon after the birth of Christ. It has been said that a perfect system of hygiene was comprised in the Mosaic law.

"Real contradiction," says Robert Young, "does not exist in Sacred Scripture."

No one should be dismayed, if he finds that any statements of important truths are interpo-

lated; for there is enough of the Bible known to be genuine to prove all great truths. Neither should any be disturbed on account of different translations of Holy Scripture. The translation generally read, called King James' Version, is sufficient, with Divine help which can be obtained by prayer, to lead into all truth required by duty; for, if some parts of it are not well translated from the original, other parts are able to keep the mind from error.

Rev. S. L. Blake, D.D., wrote that the canon of the Old Testament "was settled before the time of Christ. . . . The Syriac and old Latin Versions, which we have seen must be referred to a date not later than the middle of the second century, contained the present books of the Old Testament.

"The Septuagint Version of the books of the Hebrew Bible was made at Alexandria B. C. 280-150, and about one hundred and fifty to three hundred years after Malachi. This translation, a work of Jewish scholars at Alexandria,

contains the present books of the Old Testament. Philo, a Jewish scholar of the Alexandrian school, Josephus, a Jewish scholar of Palestine, and the Talmud agree in fixing the canon of the Old Testament as we now have it." The same writer states, "At the time of the Council of Nicea, A. D. 325, the opposers of the Bible admit that its books were in existence. . . . At this council (the Council of Nicea) "the Holy Scriptures of the Old and New Testaments were silently admitted on all sides to have final authority." At neither of the four great councils of the fourth century—Nicea, A. D. 325; Laodicea, A. D. 363; Hippo, A. D. 393; Carthage, A. D. 397—were the contents and character of our Bible, as we now have it, made a subject of discussion, except to give the sanction of the Church to the canon as it already existed. The canon was not established: that had been done; it was only confirmed. Westcott says: "No better proof could be wished of the general uniformity of

opinion as to the contents and character of the Bible than that it was not made the subject of discussion in any of the four great councils.””

Referring to “The Variorum Reference Bible,” the publishers, Eyre and Spottiswoode, write, “In the Variorum foot-notes, which distinguish this edition from other Reference Bibles, the method of the notes in the margin has been extended until a digest of the best accredited Various Readings and Renderings of the Texts, or, in other words, a *conspectus* of the really tenable opinions upon difficult or imperfectly translated passages in the Authorized Version—whether due to the incorrectness of the Hebrew or Greek Text used, or to inaccurate translation of a text correct in itself—is laid before the English reader. . . .

This summary of the results of an extensive literature will shew at a glance the passages about which no question arises, and an outline of the authorities that support each construc-

tion of the passages which are capable of different interpretation."

See "Preface" to "The Analytical Concordance," by Robert Young, LL. D.

Sometimes what are called idiomatic expressions are literally true; for instance, the one mentioned in the note on Rev. 10. 7; for all the future is present in the sight of God.

One cannot always tell, from existing translations of the Bible, which words, in the original New Testament, begin with capital letters. Neither is it always evident, from King James' Version, where there are articles in the original, though the italics, in that Version, are said to indicate which words in it are not distinctly expressed in the Hebrew and Greek.

Robert Young teaches that, in Hebrew and in Greek, what is really imperative has the same form, in some cases, as the indicative. Therefore it is well, in studying any subject, to make sure whether what seem to be statements of Holy Scripture are really statements or commands.



The Hebrew and Greek of the original Holy Scriptures were not punctuated.

Hebrew letters are all capital.

Many, if not all, of the quotations from Robert Young, in this book, are literal translations.

The opening words of this book are from Robert Young's translation of the Bible, as are many other renderings which are different from those in the Authorized Version.

## INTERPRETATIONS OF HOLY SCRIPTURE.

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### SECOND APPENDIX.

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Gen. 1. 2, without form.] a void waste.

Gen. 1. 5, day.] The expression sometimes signifies an indefinite period.

Gen. 1. 16, *he made.*] R. Y. omits.

Gen. 1. 20, fowl *that* may fly.] let fowl fly.  
See Gen. 2. 19.

Gen. 1. 26, our image, after our likeness.]  
our exact image.

Gen. 1. 29, 30.] See on Mark 6. 33. *I have given.*] R. Y., *is.*

Gen. 2. 2.] And God' had completed by the seventh day his work which he hath made, and had ceased by the seventh day from all his work, &c.

Gen. 2. 5.] And no shrub of the field is yet in the earth, and no herb of the field yet sprouteth.

Gen. 2. 9 good and evil.] See Gen. 2. 17.

Gen. 2. 17.] R. Y., evil enjoyment.

Gen. 2. 17, in the day that thou eatest thereof thou shalt surely die.] R. Y., says, "A verb sometimes expresses only the beginning of the action." He translates, dying thou dost die.

Gen. 3. 8, hid.] R. Y. says, "Verbs that signify the simple act or effect may be understood . . . of the will, choice, or intention, or . . . of the attempt or endeavour, . . . or of the occasion, or of the permission—of acting." Accordingly, this has been rendered, sought to hide.

Gen. 3. 16, thy sorrow and thy.] R. Y., the sorrow of thy.

Gen. 4. 4, of the firstlings of his flock and of the fat thereof.] R. Y., of the fattest firstlings.

Gen. 4. 7, sin.] R. Y., a sin-offering.  
his. . . him.] R. Y., its . . . it.

Gen. 4. 14, shall slay.] See on Gen. 3. 8.

Gen. 6. 13, with the earth.] Rendered, from  
&c.

Gen. 6. 16, A window.] R. Y., windows.

Gen. 8. 4, the mountains.] a high, *or* the highest, mountain. R. Y., *one of* the mountains.

Gen. 8. 21, for.] R. Y., though.

Gen. 9. 13, I do set.] R. Y., *lit.*, I have given.

Gen. 9. 21, is drunken.] B. N. and Q., 'merry,' as it is translated in Gen. 43. 34. R. Y., says, on this word in Gen. 43. 34, "In this passage, as well as in Song 5. 1, there seems to be no ground for supposing drunkenness to be implied, and it is worth considering whether even in Ge. 9. 21, any thing more is meant than in the verse before us—'satiety.'"

Gen. 10. 12, the same.] R. Y., *i. e.*, Nineveh.

Gen. 14. 18, *was* the priest.] R. Y., *is* priest.

Gen. 15. 2, Eliezer, &c.] R. Y., Demesek Eliezer.

Gen. 19. 13, cry.] R. Y., wickedness.

Gen. 19. 15, iniquity.] Marg., punishment.  
See Webster's Dictionary, on 2 Co. 5. 21, under sin.

Gen. 19. 24, brimstone and fire.] R. Y., fiery brimstone.

Gen. 19. 26, became, &c.] B. N. and Q., is a perpetual monument.

Gen. 20. 7, a prophet.] R. Y., inspired.

Gen. 20. 16, he *is* . . . with all.] R. Y., it is . . . by all this she is reasoned with.

Gen. 22. 1, tempt.] B. N. and Q., prove, Gr. peirazo. The Heb. and Gr. words are used alike of good and evil purposes.

Gen. 22. 14, as, &c.] R. Y., because it is said this day in the mount, 'Jehovah doth provide.'

Gen. 22. 18, obeyed.] R. Y., hearkened to.

Gen. 24. 22, earring.] R. Y., ring. So v. 47.

Gen. 25. 18, he died . . . his.] R. Y., hath befallen. B. N. and Q., it (their inheritance) fell . . . their.

Gen. 28. 20-22, If, &c.] R. Y., Seeing, &c. So that.] R. Y., when.

then, &c.] R. Y., Jehovah hath become.

And, &c.] R. Y., then, &c.

Gen. 29. 33.] See Ge. 29. 31.

Gen. 32. 28, Jacob . . . Israel.] R. Y., Jacob (only) . . . (also) Israel.

Gen. 33. 20, called.] R. Y., proclaimeth that.

Gen. 35. 12, I gave.] R. Y., (in promise).

Gen. 36. 31-39.] B. N. and Q. says, "The list of kings of Edom . . . was probably added by Ezra, or by some of the prophets.

Gen. 37. 3, coat of many colours.] R. Y., long coat.

Gen. 37. 21.] See on Ex. 4. 21.

Gen. 39. 6, knew not.] R. Y., did not attend to.

Gen. 39. 8, wotteth not.] See Ge. 39. 6.

Gen. 40. 3, bound.] R. Y., a prisoner.

Gen. 42. 7, roughly.] R. Y., sharp things.

Gen. 47. 15, in thy presence? for.] R. Y., before thee, though.

Gen. 49. 6, digged down a wall.] B. N. and Q., eradicated a prince.

Gen. 49. 10, Shiloh.] R. Y., his Seed.

Ex. 1. 8, knew.] R. Y., regarded.

Ex. 1. 16, see *them* upon the stools.] B. N. and Q., look upon the children.

Ex. 3. 14, I AM THAT I AM.] B. N. and Q., I am that which I am.

Ex. 3. 19, no, not.] R. Y., unless.

Ex. 4. 21.]

B. N. and Q. says,

“ACTIVE Verbs are often used to express:

—1) The agent's *attempt* and *design* to do the action, though it should never take place: *e. g.* —Ge. 37. 21. Reuben *delivered* . . . De. 28. 68 . . . Eze. 13. 19 . . . 24. 13 . . . Mat. 1. 21 . . . 10. 39 . . . 17. 11 . . . Jo. 1. 9

... 29 ... 12. 32 ... Ro. 2. 4 ... Rev.  
 12. 9 ... 1 Cor. 10. 33 ... Ga. 5. 4 ...  
 Phi. 3. 15 ... 1 Jo. 1. 10 ... 2. 26 ... 5. 4  
 ... Ro. 7. 23 ... De. 17. 12 ... 2) Not  
 the *doing* of the thing, but the *permission* of it:  
*e. g.*—Ex. 4. 21 ... 5. 22 ... 2 Sam. 24. 1  
 ... Ps. 81. 12 ... Jer. 4. 10 ... 20. 7 ...  
 Eze. 14. 9 ... Mat. 6. 13 ... 11. 25 ... 23.  
 32 ... Mar. 5. 12 ... Jo. 13. 27 ... Acts 13.  
 29 ... Ro. 9. 18 ... 11. 7 ... 2 Thess. 2: 11  
 ... 3) Not the *doing* of the thing, but the  
*announcement* of it: *e. g.*—Ge. 41. 13 ... Lev.  
 13. 6 ... 2 K. 2. 24 ... Isa. 6. 10 ... Jer. 1.  
 10 ... Eze. 22. 2 ... 43. 3 ... Hos. 6. 5 ...  
 Mat. 16. 19 ... John 8. 10 ... 11 ... Acts 10.  
 15 ... 1 Cor. 6. 2 ... 4) Not the *doing* of  
 the thing, but the *giving an occasion* for it:  
*e. g.*—Ge. 42. 38 ... 1 K. 14. 16 ... Jer. 38.  
 23 ... 2 Sam. 16. 10 ... 1 Sam. 23. 7 ...  
 Amos 3. 6 ... Mat. 10. 21 ... 5. 32 ... Acts.  
 1. 18 ... Rom. 2. 5 ... 14. 15 ... 1 Cor. 7.  
 16 ... James 5. 20 ... 5) Not the *doing* of



the action, but the *directing* it: *e. g.*—Ge. 3. 21 . . . Jo. 4. 1 . . . 6) Not the *doing* of the thing, but the *promising* of it: *e. g.*—Ezek. 13. 22 . . . 7) Not the *doing* of the action, but its *continuance*: *e. g.*—1 Jo. 5. 13.”

All that God is and does is good. If a man grows faulty, before Him or His conduct, that man deserves the entire blame. The sun is always the same, but it is said to harden bricks and to soften wax. The wicked may be said to grow displeased at, or angry with, goodness, or goodness may be said to displease, or anger, the wicked. In such a sense, may not all God’s attributes, works, and words be said, without blaming Him, to create evil?

The individuals who love God are where He wills, in the midst of the surroundings of those places. Thus their circumstances are His will concerning them, whether His will, in themselves, or not.

The words rendered, “He rested on the seventh day from all his work which he had

made," do not seem to preclude the belief that He has continued to keep the creation in existence ever since "the sixth day." The difference between righteousness and unrighteousness, is absolutely clear to reason, as is the sinlessness of God. A house divided against itself does not stand.

To create is simply to begin the work of keeping in existence. "By Him," say the Scriptures, "all things consist." If it means by His merely being what He is, as the sun effects so much by its mere being; while in repose, it is consistent with the assertion that God rested the seventh day. It is imaginable that the word rested there only means that the process of forming new creatures ceased. If all such passages as Ex. 4: 21 mean that the things referred to are done providentially, this explanation will satisfy faith. In looking into them intellectually, the greatest caution must be exercised, to avoid error, by remembering all the truths relating to the subject. All law

remains, and all disobedience to God's law is contrary to His will. He is not divided against Himself. He is forever separate from sinners, as long as they continue such. If, in any sense, He does all things, His oneness with saints makes their conduct far more His than any conduct of sinners. If, in preserving the existence of the wicked, He, in any sense, does all that they do, the facts of their being distinct individuals, and of their conduct being wholly their own, explains His innocence. If (notwithstanding the seeming contradiction of terms) He can, in any true sense, be said to do that which is in no measure His conduct, but entirely that of another, it is still (if contrary to His law) against His will, as far as the sinner who does it is concerned. See on Hos. 1. 2.

Keeping in mind the absolutely demonstrable truth of truths — the sinlessness of God, and choosing always to suspend judgment, if necessary to avoiding misjudgment, the mind of man may be led, by divinity, more and more

deeply into the mystery of providence. The utter incompatibility of wrong with right, most clearly seen when the extremes of them are considered, should be kept in view; also the impossibility of any individual, if bad, doing one perfect thing, or, if absolutely good, one imperfect thing, and the soul deeply grounded in the love of that ideal which exists independently of all else.

Ex. 7. 3.] See on Ex. 4. 21.

Ex. 9. 12.] See on Ex. 4. 21.

Ex. 9. 23, sent.] R. Y. (Concord.), *To give*.  
So De. 11. 15; 1 Sa. 12. 17, &c.

Ex. 10. 20.] See on Ex. 4. 21.

Ex. 10. 27.] See on Ex. 4. 21.

Ex. 11. 9, that my wonders, &c.] R. Y., (so)  
that my wonders may (or will) be multiplied.

Ex. 12. 7, strike.] R. Y., *lit.*, have put.

Ex. 12. 12, gods.] Otherwise rendered,  
princes.

Ex. 12. 35, borrowed.] R. Y., ask.

Ex. 12. 36, lent.] R. Y., cause them to ask.

Ex. 13. 18, harnessed.] R. Y., by fifties.

Ex. 14. 4.] See on Ex. 4. 21.

Ex. 14. 8.] See on Ex. 4. 21.

Ex. 14. 17.] See on Ex. 4. 21.

Ex. 15. 15, dukes.] R. Y., chiefs.

Ex. 16. 8, your murmurings *are* not against us, but against the Lord,] "Moses and Aaron," remarks Robert Young, "being merely His servants, doing as He directed them."

Ex. 16. 14, thing.] R. Y. says, "Singular nouns are sometimes used collectively, and so denote a multitude."

Ex. 17. 2, do ye tempt.] R. Y., ye try.

Ex. 17. 7.] See Ex. 17. 2.

Ex. 20. 4, likeness.] R. Y., "The prohibition is not against making statues or pictures of any object for ornament . . . but for *religious adoration*."

Ex. 20. 5, visiting . . . upon . . . them that hate.] R. Y., CHARGING . . . 'Those hating me,' refer to the *children*, not to the *parents*. . . . As the particle AL signifies not only 'on,' but

*with* . . . the real translation probably is, 'looking after the iniquity of fathers WITH (the iniquity of) sons, WITH (the iniquity of) a third (generation,) and WITH (the iniquity of) a fourth—of those hating me.'" See Gen. 29.

31.

Ex. 21. 8, who hath betrothed.] R. Y., so that he hath not betrothed.

Ex. 21. 10, diminish.] R. Y., withdraw.

Ex. 22. 28, not revile the gods.] R. Y., not disesteem God. The word gods is the same as in Psa. 82. 6.

Ex. 23. 8, gift . . . gift.] R. Y., bribe . . . bribe.

Ex. 23. 21, will not pardon.] R. Y., beareth not.

Ex. 25. 4, fine linen.] linen.

Ex. 26. 5, coupling.] R. Y., joining.

Ex. 26. 6, taches.] R. Y., hooks. See v. 5.

Ex. 26. 19, tenons . . . tenons.] R. Y., handles . . . handles.

Ex. 26. 32, hang.] R. Y., put. So v. 33.

Ex. 27. 10, hooks.] R. Y., pegs.

Ex. 27. 21, for ever.] R. Y., age-during.

Ex. 28. 2, 40, for glory and for beauty.] See on Is. 4. 2.

Ex. 28. 28, lace.] R. Y., ribbon.

Ex. 28. 28, curious girdle.] R. Y., girdle.

Ex. 28. 38, in.] R. Y., even.

Ex. 28. 43, iniquity . . . for ever.] R. Y., punishment for iniquity . . . age-during.

Ex. 29. 31, seethe.] R. Y., *lit.*, hast boiled.

Ex. 30. 8, perpetual.] R. Y., says, "*Always, continually, ever*, sometimes denotes not the continuity but the repetition of an action at stated times."

Ex. 30. 16, appoint.] R. Y., *lit.*, hast given.

Ex. 30. 23, pure myrrh . . . sweet cinnamon . . . sweet calamus.] R. Y., wild honey . . . spice-cinnamon . . . spice-cane.

Ex. 32. 14, thought to do.] R. Y., hath spoken of doing.

Ex. 32. 25, naked . . . naked.] R. Y., unbridled . . . unbridled. See on Mic. 1. 8.

Ex. 32. 31, gods.] R. Y., a god.

Ex. 32. 32, if thou wilt forgive their sin.]  
R. Y., if Thou takest away their sin, well.

Ex. 34. 7, will by no means clear *the guilty*,]  
in the time in which they continue so.  
clear.] R. Y., *To declare innocent, free*.

Ex. 34. 7, mercy . . . forgiving . . . visiting  
. . . upon . . . upon . . . unto . . . to.] R. Y.,  
kindness . . . taking away . . . charging . . .  
with . . . with . . . with . . . with. See on Ex.  
20. 5.

Ex. 34. 14.] R. Y., Zealous, is a zealous.

Ex. 38. 8, foot.] R. Y., base.

Ex. 39. 13, inclosed in ouches . . . in their  
inclosings.] R. Y., embroidered *with* . . . in  
their settings.

Lev. 11. 20, All fowls that creep.] R. Y.,  
every teeming creature which is flying.

Lev. 13. 30, yellow.] R. Y., shining.

Lev. 13. 30, dry scall.] R. Y., scall.

Lev. 13. 32.] See Lev. 13. 30.

Lev. 14. 18, shall pour.] R. Y., *lit.*, putteth.



Lev. 15. 29, turtles.] R. Y., turtle doves.

Lev. 18. 18, a wife to her sister.] R. Y., a wife (added) to another.

Lev. 19. 20, she shall be scourged.] R. Y., an investigation there is.

Lev. 19. 28, print.] R. Y., *lit.*, do . . . put.

Lev. 19. 35, measure.] R. Y., liquid measure.

Lev. 25. 37, lend.] R. Y., give.

Lev. 25. 46, they shall be your bondmen for ever.] R. Y., to the age ye lay service upon them.

Num. 7. 89, him.] R. Y., Him.

Num. 10. 28, Thus.] R. Y., These.

Num. 14. 34, breach of promise.] R. Y., *Removal, alienation*, breaking off.

Num. 18. 23, for ever.] R. Y., age-during.

Num. 22. 30, ever since *I was* thine.] See on Gen. 2. 17.

Num. 24. 3, open.] R. Y., shut.

Num. 35. 6, add ] R. Y., give.

Deut. 2. 30.] See note on Ex. 4. 21.

Deut. 3. 26, wroth.] R. Y., less favourable.

Deut. 5. 9.] See Ex. 20. 5.

Deut. 13. 17, shew.] R. Y., *lit.*, hath given.  
Same word as in Jer. 16. 13; 42. 12.

Deut. 14. 28, At . . . years.] R. Y., every third year.

Deut. 16. 19; gift . . . gift.] R. Y., bribe . . . bribe.

Deut. 18. 3, shoulder . . . maw.] R. Y., leg . . . stomach.

Deut. 20. 19.] R. V., wielding an axe . . . for is the tree of the field man, that it should be besieged of thee?

Deut. 21. 16, hated.] See Gen. 29. 31.

Deut. 28. 27, botch . . . emerods.] R. Y., ulcer . . . (Webster,) hemorrhoids.

Deut. 31. 10, At the end of *every* seven years.] R. Y., every seventh year.

Deut. 31. 16, sleep.] R. Y., art lying down.

Deut. 32. 19, provoking, &c.] R. Y., provoking occasioned by his sons, &c.

Deut. 33. 9, knew.] R. Y., regarded.

Josh. 1. 14, armed.] R. Y., by fifties.

Josh. 2. 1, even.] R. Y., specially.

Josh. 6. 17, accursed.] R. Y., devoted.

Josh. 9. 16, at . . . days.] R. Y., "on the third day, as in v. 17."

Josh. 11. 20.] See note on Ex. 4. 21.

Josh. 13. 21, dukes.] R. Y., princes.

Josh. 22. 10, borders.] R. Y., districts.

Judg. 1. 19, drave out . . . mountain.] R. Y., occupieth the hill-country.

Judg. 2. 1.] The angel, *i. e.*, messenger, seems merely to deliver the words of God, beginning with the pronoun relating to Him. Robert Young says, "The language of the MESSENGER frequently glides into that of the SENDER."

Judg. 3. 3, lords.] R. Y., princes.

Judg. 5. 14, after.] See Hos. 5. 8.

Judg. 9. 13, cheereth, &c.] R. Y., is rejoicing gods, &c.

Judg. 14. 4.] See on Ex. 4. 21.

Judg. 14. 12, sheets.] R. Y., linen shirts.

Judg. 14. 13, sheets.] R. Y., linen shirts.

Judg. 14. 17, the seven days.] Marg., A. V., "Or, the rest of *the seven days*."

Judg. 15. 15, new.] R. Y., fresh.

Judg. 16. 3, bar.] R. Y., with the bar.

Judg. 16. 8, lords.] R. Y., princes.

Judg. 18. 11, appointed.] R. Y., girded.

Judg. 19. 5, Comfort.] R. Y., Support.

Judg. 19. 8, Comfort.] R. Y., Support.

Judg. 21. 1, Benjamin.] *any one of the tribe of Benjamin.*

Judg. 21. 13, to call peaceably unto them.] R. Y., proclaim to them peace.

Ruth 1. 1, ruled.] Marg., A. V., judged.

Ruth 4. 20-22.] B. N. and Q. says, "*Omission of Names from List* . . . was not uncommon, see Ruth 4. . . and Ezra 7. 1-5.

1 Sa. 2. 6.] See on Ex. 4. 21.

1 Sa. 2. 25.] See on Ex. 4. 21.

1 Sa. 2. 30.] Robert Young says, "God's PROMISES and THREATS are frequently CONDITIONAL." His commands to obey and be subject to others are always upon condition that they enjoin, or will, according to His will; for He commands all, including rulers, to obey

Him, in all things, including exercising authority, always.

1 Sa. 2. 32.] Pulpit C., "Probably . . . 'narrowness of habitation.'"

1 Sa. 3. 12, when I begin, I will also make an end.] R. Y., beginning and completing.

1 Sa. 4. 9, quit yourselves like men.] R. Y., become men.

1 Sa. 4. 9, quit yourselves like men.] Marg., A. V., be men.

1 Sa. 5. 6, 9, 12; 6. 4, 5, 11, 17, emerods.] hemorrhoids.

1 Sa. 6. 18, great *stone* of Abel.] R. Y., great meadow.

1 Sa. 6. 18, *which stone remaineth* unto.] R. Y., *are* unto.

1 Sa. 6. 19, fifty thousand and threescore and ten men.] R. Y., seventy men — fifty chief men.

1 Sa. 7. 9, sucking lamb . . . heard.] R. Y., fat lamb . . . answereth.

1 Sa. 7. 13, came no more.] R. Y., says this means "for some considerable time afterwards." Does it mean until these words were written?

1 Sa. 8. 7.] R. Y., And . . . not rejected thee, (only) but they have rejected me (also).

1 Sa. 9. 1, power.] R. Y., valour.

1 Sa. 9. 7, spent in our vessels.] R. Y., hath gone from, &c.

1 Sa. 9. 24, left.] Marg., A. V., reserved.

1 Sa. 10. 24, after said.] Marg., A. V., *Let the king live.* So 2 Sa. 16. 16.

1 Sa. 10. 27, held his peace.] R. Y., is as one deaf.

1 Sa. 11. 7, hewed.] R. Y., cutteth.

1 Sa. 11. 9, help. ] R.Y., safety.

1 Sa. 14. 28, faint.] R. Y., weary.

1 Sa. 15. 2, remember.] R. Y., look after.

1 Sa. 16. 16, thou shalt be well.] R. Y., *it is* well with thee.

1 Sa. 16. 23, evil spirit.] R. Y., spirit of sadness.

1 Sa. 18. 21, Thou shalt, &c.] R. Y., 'By the second—thou dost become my son-in-law to-day.'

1 Sa. 19. 9, evil spirit.] R. Y., spirit of sadness.

1 Sa. 20. 6, miss.] R. Y., look after. So 25. 15, &c. Often rendered punish, in A. V., as in Is. 27. 1; Jer. 9. 25; 21. 14; 44. 13, 29; 51. 44; Hos. 4. 14; Zeph. 1. 9; Zech. 10. 3.

1 Sa. 20. 18, empty.] R. Y., looked after. So v. 25, 27.

1 Sa. 25. 22, any, &c.] R. Y., of those sitting on, &c. Similarly v. 34; 1 K. 14. 10; 16. 11; 21. 21; 2 K. 9. 8.

1 Sa. 26. 24, much set by . . . much set by.] R. Y., great . . . great.

2 Sa. 2. 30, and Asahel.] specially Asahel.

2 Sa. 8. 4, houghed, &c.] R. Y., destroyeth utterly the whole of the charioteers, only he leaveth of them a hundred charioteers.

2 Sa. 12. 9, hast killed Uriah.] R. Y., *i. e.*, procured his death.

2 Sa. 12. 11-13.] See on Ex. 4. 21.

2 Sa. 12. 31, put *them* under saws, &c.] R. Y., setteth to the saw, and to cutting instruments of iron, and to axes of iron, and hath caused them to pass over into the brick-kiln;

&c. B. N. and Q. says that the true meaning is 'he put them to (work with) saws,' &c.

2 Sa. 14. 17, The word . . . comfortable.] R. Y., "Let, I pray thee, the word of my lord the king be for ease."

2 Sa. 15. 2, controversy.] R. Y., pleading.

2 Sa. 15. 3, no man *deputed* of the king to hear thee.] R. Y., none hearkening to thee from the king.

2 Sa. 15. 20, yesterday.] R. Y., very lately.

2 Sa. 17. 14.] See on Ex. 4. 21.

2 Sa. 18. 23, plain.] R. Y., circuit.

2 Sa. 20. 6, get him . . . escape us.] R. Y., *literally*, have found for himself . . . delivered himself *from* our eye.

2 Sa. 20. 10, died.] R. Y., dieth.

2 Sa. 20. 26, a chief ruler about.] R. Y., minister to.

2 Sa. 21. 6, up unto.] R. Y., before.

2 Sa. 21. 20, every hand . . . every foot.] Rendered, each hand . . . each foot. R. Y., *lit.*, hands . . . feet.



2 Sa. 22. 9, Coals.] R. Y., Brands.

2 Sa. 22. 16, nostrils.] R. Y., anger.

2 Sa. 22. 17, many.] Marg., A. V., great.

2 Sa. 22. 19, prevented.] R. Y., are *before* me.

2 Sa. 22. 31, buckler.] R. Y., shield.

2 Sa. 22. 33, strength *and* power.] R. Y., my bulwark, *my* strength.

2 Sa. 23. 5, Although he make *it* not to grow.] R. Y., For—He hath not caused *it* to spring up.

2 Sa. 23. 7, filled.] R. Y., furnished.

2 Sa. 23. 19.] Pulpit C., 'He had a name, that is, rank, reputation, among the three. Was he not the most honorable of the three? For this he was made their captain: yet he attained not to equal dignity with the first three.'

the *first* three.] Explained, Three classes—first three, second three, and thirty.

2 Sa. 24. 1.] See on Ex. 4. 21 and 1 Ch. 21. 1.

I Ki. 5. 13, levy.] Marg., A. V., tribute *of men*.

I Ki. 8. 25, so that.] R. Y., only, if.

I Ki. 8. 31, an oath be laid upon.] Marg., A. V., he require an oath of.

I Ki. 8. 59, at all times, as the matter shall require.] R. Y., the matter of a day in its day.

I Ki. 9. 12, pleased him not.] Marg., A. V., were not right in his eyes.

I Ki. 9. 25.] And Solomon caused to ascend, . . . and he perfumed it.

I Ki. 10. 5, ascent . . . the house.] R. Y., burnt-offering that he causeth to ascend in the house.

I Ki. 10. 13, of his royal bounty.] R. Y., as a memorial of king Solomon.

I Ki. 10. 16, beaten.] R. Y., alloyed.

I Ki. 12. 15.] See on Ex. 4. 21.

I Ki. 14. 3, cracknels.] Marg., A. V., cakes.

I Ki. 19. 18, have left.] Marg., A. V., will leave.

I Ki. 20. 27, all present.] Marg., A. V., victualled.

2 Ki. 1. 6, *Is it* not.] R. Y., Is it.

2 Ki. 1. 16, *is it* not.] R. Y., is it.

2 Ki. 2. 3, sons.] B. N. and Q., (singular) disciple: So v. 5, 7, 15; 4. 1, 38 (twice); 5. 22; 6. 1; 9. 1; 1 Ki. 20. 35.

2 Ki. 2. 23, children ] R. Y., youths.

2 Ki. 2. 24, cursed . . . children ] R. Y., declareth . . . vile . . . lads.

2 Ki. 4. 19, lad.] R. Y., young man.

2 Ki. 4. 41, harm.] R. Y., evil thing.

2 Ki. 5. 18, pardon, &c.] R. Y., be propitious . . . in the coming in of my lord . . . to bow . . . was supported by . . . I bowed . . . for my bowing . . . be propitious, &c.

2 Ki. 8. 10, mayest, &c.] R. Y., dost certainly not revive, seeing, &c.

2 Ki. 18. 10.] R. Y., and in the third year, &c.

2 Ki. 19. 3, blasphemy.] R. Y., despising. Marg., A. V., provocation.

2 Ki. 19. 24, the rivers of besieged places.] R. Y., floods of a bulwark.

2 Ki. 20. 1, Set thine house in order.] R. Y., Give a charge to thy house.

2 Ki. 20. 13.] See Ex. 20. 18, where saw is used in the sense of knew of. If Hezekiah merely told them of part, he brought it to the perception of their faith.

2 Ki. 24. 7, came not again any more.] R. Y., *i. e.* for a time.

1 Chr. 1. 51-54, dukes.] R. Y., chiefs.

1 Chr. 11. 11, this *is* the number.] Rendered, these are the *names*.

Captains.] R. Y., thirty.

1 Chr. 11. 11, 12, 15, 21, slain (v. 11).] R. Y., wounded. Clarke's C., "The catalogue divides these *thirty-seven* warriors into the *captain-general*, a *first three*, a *second three*, and the remaining *thirty*."

1 Chr. 11. 15, three . . . captains.] Marg., A. V., Or, *three captains over the thirty*.

1 Chr. 11. 21.] R. Y., Of the three. Pulpit C., than the two. "The words may mark the *second set* of three." See on 2 Sa. 23. 19.

1 Chr. 11. 25.] See on 2 Sa. 23. 19.

1 Chr. 18. 4, houghed, &c.] R. Y., destroyeth utterly all the chariots, and leaveth of them a hundred chariots *only*.

1 Chr. 21. 7.] R. Y., it is evil in the eyes.

1 Chr. 22. 5, magnifical, of fame and of glory.] R. Y., great, of glorious fame.

1 Chr. 23. 22, brethren.] Marg., A. V., kinsmen.

1 Chr. 23. 25, that they may.] R. Y., and He doth.

1 Chr. 28. 1, possession.] R. Y., possessions.

1 Chr. 28. 7, constant.] R. Y., strong.

1 Chr. 29. 20, worshipped.] R. Y., do obeisance.

2 Chr. 2. 4, for ever.] R. Y., to the age.

2 Chr. 2. 9, wonderful.] R. Y., great and wonderful.

2 Chr. 4. 5, with flowers of lilies.] R. Y., flowered with lilies.

2 Chr. 4. 16, to.] R. Y., for.

2 Chr. 5. 10, when.] R. Y., where.

2 Chr. 6. 22, an oath be laid upon him.]  
 Marg., A. V., he require an oath of him.

2 Chr. 8. 2, had restored.] R. Y., hath given.

2 Chr. 9. 4, ascent by which he went up  
 into.] R. Y., burnt-offering that he offered up  
 in.

2 Chr. 9. 11, terraces.] R. Y., staircases.

2 Chr. 9. 14, chapmen.] R. Y., tourists.

2 Chr. 9. 15, beaten . . . beaten.] R. Y., al-  
 loyed . . . alloyed.

2 Chr. 10. 15, cause.] R. Y., revolution.  
 See on Ex. 4. 21.

2 Chr. 10. 18, made speed.] Marg., A. V.,  
 strengthened himself.

2 Chr. 15. 8, took courage.] R. Y., *lit.*, hath  
 strengthened himself.

2 Chr. 15. 16, mother.] Marg., A. V., That  
 is, *grandmother*. See 1 Ki. 15. 2, 8-10.

2 Chr. 16. 14, his.] R. Y., *one of his*.

2 Chr. 18. 19.] See 1 Ki. 22. 19-22, first  
 part of this work.

2 Chr. 19. 6, judgment.] R. Y., matter.

2 Chr. 22. 7.] See note on Ex. 4. 21.

2 Chr. 23. 14, of the ranges.] R. Y., from within the rows.

2 Chr. 24. 14, continually.] See on Ex. 30. 8.

2 Chr. 24. 23, at the end.] R. Y., at the turn.

2 Chr. 25. 8.] See note on Ex. 4. 21.

2 Chr. 25. 9, given.] See on Is. 23. 9.

2 Chr. 25. 18, thistle.] R. Y., thorn.

2 Chr. 25. 22, put to the worse.] Marg., A. V., smitten.

2 Chr. 26. 10, desert.] R. Y., pasture-land.

2 Chr. 30. 4, pleased.] Marg., A. V., was right in the eyes of.

2 Chr. 32. 9, power.] Marg., A. V., dominion.

2 Chr. 32. 24, gave him a sign.] Marg., A. V., wrought a miracle for him.

2 Chr. 32. 27, pleasant jewels.] R. Y., desirable vessels.

2 Chr. 33. 11, Assyria.] R. Y., Asshur.

2 Chr. 33. 19, groves.] R. Y., shrines.

2 Chr. 34. 15, the book of.] R. Y., A book of.

2 Chr. 34. 18, read it.] R. Y., readeth in it.

2 Chr. 34. 22, college.] Marg., A. V., second part.

2 Chr. 36. 3, condemned.] R. Y., fineth.

Ezra 2. 63, Tirshatha.] Marg., A. V., governor.

Ezra 7. 3, Azariah.] R. Y. says, "Six generations are omitted between him and Meraioth, see 1 Ch. 6. 7-10." See on Ruth 4. 20.

Neh. 3. 7, next unto them.] R. Y., by their hand. So 3. 8, 9, 10.

Neh. 4. 12, unto us *they*, &c.] R. Y., *they are* against us.

Neh. 4. 23, *saving*, &c.] R. Y., each *hath* his vessel of water.

Neh. 7. 65, Tirshatha.] Marg., A. V., governor. See v. 70; 8. 9; 10. 1.

Neh. 8. 15, and in.] R. Y., specially in.

Neh. 8. 17, Jeshua.] R. Y. says this means Joshua.

Neh. 9. 29, withdrew the.] R. Y., give a refractory.

Neh. 9. 36, *for*.] R. Y., omits.



Neh. 11. 25, for.] R. Y., at.

Neh. 12. 17, "Miniamin,"] R. Y., "Miniamin;"

Neh. 12. 44, of the law.] Marg., A. V., appointed by the law.

Neh. 12. 47, sanctified.] Marg., A. V., set apart.

Esth. 2. 9, preferred.] Marg., A. V., changed.

Esth. 3. 2, bowed, and revered . . . reverence.] R. Y., are bowing and doing obeisance . . . obeisance. So v. 5.

Esth. 8. 13, for a commandment.] R. Y., to be made law.

Esth. 9. 24, consume.] R. Y., crush.

Job 1. 17, fell.] Marg., A. V., rushed.

Job 1. 21.] See on Ex. 4. 21.

Job 1. 22, charged, &c.] Marg., A. V., attributed folly to God.

Job 2. 9, Dost . . . curse.] B. N. and Q., 'Thou art still retaining . . . bless . . . die,' *i. e.*, . . . resign yourself to death.

Job 6. 14, pity.] R. V., kindness.

Job 7. 15, life.] B. N. and Q., my bones.

Job 8. 20, Neither, &c.] B. N. and Q., Nor  
taketh hold on the hand of evil doers.

Job 10. 13, with thee.] R. Y., as an object of  
care.

Job 10. 17, changes and war.] R. Y., *i. e.*  
warlike changes, successive attacks.

Job 12. 10, soul.] Marg., A. V., life.

Job 12. 13.] R. Y., With Him *are*, &c.

Job 12. 14, up.] R. Y., against.

Job 13. 13.] Marg., A. V., Be silent from me.

Job 15. 12, do, &c.] R. Y., are thine eyes  
high.

Job 16. 18, place.] Jamieson, resting-place.

Job 17. 6, aforetime, &c.] R. Y., a wonder  
before them I am.

Job 18. 6, candle, &c.] R. Y., lamp over him  
is extinguished.

Job 18. 11, drive, &c.] R. V., chase him at  
his heels.

Job 18. 20.] R. Y., At his day westerns have  
been astonished

And easterns have taken fright.

Job 20. 10, seek . . . poor, . . . their.] R. Y.,  
do the poor oppress, . . . his.

Job 20. 21. ] R. Y., *lit.*, There is not a rem-  
nant to his food,  
Therefore his good doth not stay.

Job 20. 24, steel.] R. Y., brass.

Job 21. 19, iniquity.] R. Y., sorrow.

Job 22. 5, infinite.] R. Y., there is no end to.

Job 22. 17, can . . . do for.] R. Y., doth . . .  
to.

Job 22. 21, him.] R. Y., Him.

Job 22. 30, innocent.] R. Y., not innocent.

Job 24. 25, my, &c.] R. Y., of nothing my  
word?

Job 26. 5, Dead *things*, . . . From under . . .  
and.] R. Y., The Rephaim . . . Beneath . . .  
also.

Job 27. 3, the spirit, &c.] Marg., A. V., " That  
is, *the breath which God gave.*"

Job 30. 6, cliffs.] R. V., frightful.

Job 30. 24, though, &c.] Clarke's C., " Mr.  
*Good* translates *Surely there, in its ruin, is*

*freedom.*" Ewald, Howbeit will not a man in his ruinous fall stretch out his hand? In his calamity will he not complain thereof?

Job 32. 3, found no . . . and *yet* had condemned.] R. Y., not found . . . and condemn.

Job 33. 16.] Explained, "Then God opens or uncovers their ear, *i. e.* opens their minds to spiritual truth; and seaeth their instruction, or chastisement. 'To seal' in scriptural language means to complete, or to appropriate, or to declare an appropriation."

Job 33. 24, ransom.] R. Y., atonement.

Job 34. 14, *If*, &c.] R. Y., His spirit and his breath unto Him He gathereth.

Job 34. 36, for.] Otherwise rendered, in the manner of.

Job 36. 33, vapour.] R. V., *storm* that cometh up.

Job 38. 10, brake . . . *place*.] R. V., marked out for it my bound.

Job 38. 13, ends.] R. Y., skirts.

Job 40. 17, stones.] R. Y., thighs.

Job 41. 19, burning lamps.] R. Y., flames.

Job 41. 30.] R. Y., *lit.*, Under him *are* sharp points of clay,

He spreadeth gold on the mire.

Job 42. 8, offer . . . offering.] R. Y., ye have caused a burnt-offering to ascend for you.

Psa. 1. 3, the rivers.] R. Y. *one of the rivers.*

Psa. 2. 6, my king.] R. Y., *the one whom I have constituted king.*

Psa. 2. 7, declare the decree.] R. Y., declare concerning a statute.

Psa. 3. 4, heard me out of.] R. Y., answereth me from.

Psa. 4. 1, of my.] R. Y., who giveth my.

Psa. 4. 2, how, &c.] R. Y., till when *is* my glory for shame

Ye love a vain thing, ye seek a lie.

Psa. 4. 4, Stand in awe.] R. Y., Tremble ye.

Psa. 5. 5, foolish.] R. Y., boastful.

Psa. 5. 6, leasing.] R. Y., lies.

Psa. 5. 11, name.] R. Y., attributes.

Psa. 7. 11.] R. Y., God *is* a righteous judge, And he is not angry at all times.

Psa. 8. 2, ordained . . . avenger.] R. Y., founded . . . self-avenger.

Psa. 9. 5, for ever and ever.] R. Y., to the age and onwards.

Psa. 9. 6, destructions, &c.] R. Y., *lit.*, finished have been destructions to pre-eminence. Lange's C., "The enemy—destroyed to ruins forever; and cities hast Thou rooted out; their memory is lost, even theirs."

Psa. 10. 7, cursing.] R. Y., oaths.

Psa. 10. 14, to requite.] R. Y., to give.

Psa. 11. 6, snares.] Nooses seem at least as much like rain-drops as any thing with which to catch.

Psa. 15. 4, *He*, &c.] R. Y., He hath sworn to suffer evil, and changeth not.

Psa. 17. 14, full of . . . the rest of their substance.] R. Y., satisfied with . . . their abundance.

Psa. 18. 12.] Rendered, "From the brightness before him passed through his clouds hail and coals of fire."

Psa. 18. 13.] Rendered, The . . . voice, gave hail, &c., *or* voice — hail, &c. See on Jer. 2. 23, 24.

Psa. 18. 16, many.] Marg., A. V., great.

Psa. 18. 39, unto the.] R. Y., for.

Psa. 18. 45, be afraid.] R. Y., are slain.

Psa. 18. 49, give thanks . . . heathen.] R. Y., confess . . . nations.

Psa. 19. 10, and the honeycomb.] R. Y., Even liquid honey of the comb.

Psa. 19. 12.] R. Y., Errors! who doth understand? From hidden ones declare me innocent.

Psa. 19. 13, Then, &c.] R. Y., Then am I perfect, And declared innocent of much transgression.

Psa. 21. 3, preventest.] R. Y., putttest before.

Psa. 22. 2, hearest.] R. Y., answerest.

Psa. 22. 3, *O thou* that inhabitest.] R. Y., sitting (or inhabiting). He says, "The plural number is sometimes used for the singular, to denote magnitude and excellence."

Psa. 22. 9, hope, &c.] R. Y., trust, On, &c.

Psa. 23. 6, ever.] R. Y., a length of days.

Psa. 24. 6, Jacob.] Marg., A. V., God of *Jacob*.

Psa. 24. 7-10, King of glory.] glorious King.

Psa. 26. 5.] See on Mal. 1. 3, first part of this work. God loves the world, but not the wicked with so great a love as that with which He loves the Church.

Psa. 29. 1, 2, Give . . . Give . . . Give.] R. Y., Ascribe . . . Ascribe . . . Ascribe.

Psa. 29. 9, maketh the hinds to calve, And discovereth.] R. Y., paineth the oaks, And maketh bare.

Psa. 32. 5, forgavest.] R. Y., hast taken away.

Psa. 34. 7, the angel.] R. Y., angels.

Psa. 35. 8, at unawares.] Marg., A. V., which *he knoweth not of*.

Psa. 35. 27, continually.] See on Ex. 30. 8.

Psa. 37. 8, in any wise.] Otherwise rendered, (for that leadeth) only.

Psa. 38. 6, troubled.] R. Y., bent down.

Psa. 38. 12, imagine.] R. Y., do meditate.



Psa. 38. 15, hear.] Marg., A. V., *answer*.  
Phillips Brooks said that to hear is to obey and  
to obey is to hear.

Psa. 40. 2, an horrible pit.] Marg., A. V., *a  
pit of noise*.

Psa. 40. 5, They cannot . . . order.] R. Y.,  
There is none to arrange.

Psa. 41. 1.] R. Y., O the happiness of him  
Who is acting wisely unto the poor.

Psa. 41. 8, disease.] R. Y., thing.

Psa. 42. 11, health.] R. Y., salvation.

Psa. 45. 1, touching.] R. Y., to.

Psa. 45. 4, Because.] Otherwise rendered, On  
behalf.

Psa. 45. 13, within.] R. Y. says this means  
in the inside of the palace.

Psa. 48. 1, the mountain of his holiness.] R.  
Y., holy hill.

Psa. 49. 8, ceaseth.] R. Y., hath ceased.

Psa. 49. 13, sayings.] principles.

Psa. 49. 14, in . . . dwelling.] R. Y., *lit.*, Sheol  
*is* a dwelling for him.

Psa. 50. 8, Or . . . *been*.] R. Y., Yea, thy burnt-offerings

*Are*.

Psa. 50. 23, conversation ] R. V., way.

Psa. 51. 4, that, &c.] R. Y., So that Thou art, &c.

justified.] R. Y., known to be just. See on Eze. 14. 9.

Psa. 55. 15, quick into hell.] R. Y., *to* Sheol —alive.

Psa. 55. 19, changes, therefore.] R. Y., changes, and. See on Job 10. 17.

Psa. 57. 10, mercy.] R. Y., kindness.

Psa. 59. 9.] R. Y., O my Strength, unto Thee I take heed.

Psa. 60. 6, will divide . . . mete out.] R. Y., apportion . . . measure.

Psa. 60. 8, triumph.] R. Y., Shout.

Psa. 61. 8, That.] R. Y., When.

Psa. 65. 3, Iniquities.] R. Y., Matters of iniquities.

Psa. 68. 13, among the pots.] R. Y., between two boundaries,

Psa. 68. 14, It, &c.] R. V., *It was as when it snoweth, &c.*

Psa. 68. 17, of angels.] R. V., upon thousands.

Psa. 69. 13, multitude of thy mercy.] R. Y., abundance of Thy kindness.

Psa. 69. 16, multitude.] R. Y., abundance.

Psa. 69. 22.] See on 1 Cor. 7. 9.

Psa. 71. 3, continually.] See on Ex. 30. 8.

Psa. 73. 13.] Rendered, I said, Verily, &c.

Psa. 74. 2, rod.] Marg., A. V., tribe.

Psa. 76. 3, shield, &c.] Pulpit C., rather, war-equipment.

Psa. 76. 5, found, &c.] Pulpit C., dead . . . cannot even move a hand.

Psa. 76. 10, remainder.] Pulpit C., unexpended.

Psa. 77. 4, holdest . . . waking.] Otherwise interpreted, didst hold mine eyelids from closing.

Psa. 78. 2, dark sayings.] R. Y., hidden things.

Psa. 78. 31, the chosen *men*.] R. Y., youths.

Psa. 78. 40, provoke.] Marg., A. V., *rebel against*.

Psa. 78. 48, hot, &c.] Marg., A. V., *lightnings*.

Psa. 78. 49, By, &c.] Otherwise rendered, (Even) a mission of the angels of misfortune.

Psa. 78. 73, given, &c.] Marg., A. V., *praised*.

Psa. 79. 8, former iniquities.] R. Y., the iniquities of forefathers.

Psa. 79. 9, glory.] R. Y. (Concord.), *A matter of honour*.

Psa. 81. 6, were, &c.] were freed from the basket.

Psa. 81. 11, would none of me.] R. Y., *lit.*, hath not consented to Me.

Psa. 81. 12.] R. Y., And I send them away in the enmity of their heart.

Psa. 82. 5, out, &c.] Marg., A. V., *moved*.

Psa. 84. 5, In, &c.] R. Y., Highways *are* in their heart.

Psa. 84. 6, Baca.] Rendered, weeping.

Psa. 86. 13, hell.] R. Y., Sheol.

Psa. 88. 5, from.] R. Y., by.

Psa. 88. 7.] R. Y., omits *me*.

Psa. 88. 10, the dead.] R. Y., Rephaim.

Psa. 88. 13, prevent.] R. Y., come before.

Psa. 90. 11, Even, &c.] R. V., And thy wrath according to the fear that is due unto thee.

Psa. 95. 9, tempted.] R. Y., *lit.*, have tried.

Psa. 96. 7, Give . . . Give.] R. Y., Ascribe . . . Ascribe.

Psa. 96. 8, Give.] R. Y., Ascribe.

Psa. 99. 8, inventions.] R. Y., actions.

Psa. 103. 20, That excel.] R. Y., Mighty in power.

Psa. 106. 29, inventions.] R. Y., actions.

Psa. 106. 39, inventions.] R. Y., habitual doings.

Psa. 106. 45, repented . . . multitude . . . mercies.] R. Y., *lit.*, is comforted . . . abundance . . . kindness.

Psa. 107. 27, are . . . end.] R. Y., all their wisdom is swallowed up.

Psa. 109. 6, Satan.] R. Y., an adversary.

Psa. 109. 7-15, become, &c.] See on Isa. 44. 12. R. Y., *lit.*, in his being judged he goeth forth wicked and his prayer is for sin.

Psa. 109. 8.] R. Y., His days are few, his oversight another taketh.

Psa. 109. 12, Let there be . . . let . . . favour.] R. Y., He hath none . . . is there one showing favour.

Psa. 109. 31, that condemn.] R. Y., judging.

Psa. 115. 17, dead.] *i. e.*, dead bodies.

Psa. 119. 146, And I shall.] Marg., A. V., *that I may*.

Psa. 119. 148, prevent.] R. Y., have gone before.

Psa. 120. 4, Sharp.] Marg., A. V., It is as *the sharp*.

Psa. 122. 9, Because.] R. Y., For the sake.

Psa. 125. 3, rod.] Rendered, sceptre.

Psa. 125. 3, lot.] See Num. 33. 54.

Psa. 126. 1.] R. Y., In Jehovah's turning back *to*, &c.

Psa. 127. 2.] R. Y., Vain for you who are rising early,

Who delay sitting, eating the bread of griefs,  
So, &c.

Psa. 127. 3, heritage of the LORD.] Prayer  
Book Version, that cometh of the LORD.

Psa. 127. 3, reward.] P. B. V., gift.

Psa. 132. 7, tabernacles.] R. Y., TABER-  
NACLE.

Psa. 136. 8, to rule.] Marg., A. V., *for the  
rulings.*

Psa. 136. 24, hath redeemed.] R. Y., deliv-  
ereth.

Psa. 137. 4, strange land.] Marg., A. V.,  
*land of a stranger.*

Psa. 139. 14, I am fearfully *and* wonderfully  
made.] R. Y., *with* wonders I have been dis-  
tinguished.

Psa. 139. 15, substance was.] Rendered,  
bones were.

Psa. 139. 15, lowest parts.] R. Y., lower  
part.

Psa. 139. 16, all *my members*, &c.] R. V.,  
they were all written,

*Even* the days that were ordained *for me*,  
When, &c.

Psa. 139. 24, wicked.] R. Y., grievous.

Psa. 140. 5, gins.] R. Y., Snares.

Psa. 141. 5, smite me . . . kindness.] R. Y.,  
beat me *in* kindness.

Psa. 144. 12, grown up.] R. Y., Becoming  
great.

Psa. 144. 13, streets.] R. Y., out-places.

Psa. 144. 14.] R. Y., Our oxen are carrying,  
there is no breach, &c.

Psa. 144. 14, complaining . . . streets.] R.  
Y., crying . . . broad places.

Psa. 145. 3, his, &c.] P. B. V., there is no  
end of his greatness. R. Y. renders the words  
translated unsearchable (Job 5. 9; Ps. 145. 3;  
Pro. 25. 3; Rom. 11. 33; Eph. 3. 8), *There is*  
*no searching*, *Not searched out*, and *Not traced*  
*out*.

Psa. 145. 14, upholdeth . . . fall . . . raiseth.]  
R. Y., is supporting . . . are falling, . . . raising.

Psa. 145. 17, holy.] R. V., gracious. R.  
Y., kind.



Psa. 146. 3, help.] R. Y., deliverance.

Psa. 146. 4, thoughts.] Marg., R. V., *purposes*.

Psa. 147. 20, any.] any other nation.] *Heb.* goi, often rendered heathen, in the A. V.

Psa. 148. 13, excellent.] Marg., A. V., *exalted*.

Prov. 1. 5, attain unto.] R. Y., obtain.

Prov. 1. 20, Wisdom.] Marg., A. V., *Heb. Wisdoms*, that is, *Excellent wisdom*.

Prov. 1. 32, turning away.] R. Y., turning.

Prov. 2. 16, flattereth, &c.] R. Y., hath made smooth.

Prov. 2. 22, transgressors.] R. Y., treacherous dealers.

Prov. 3. 8, marrow.] R. Y., moistening.

Prov. 3. 13, getteth.] Marg., A. V., *draweth out*.

Prov. 4. 24, a froward mouth, And perverse lips.] Marg., A. V., *frowardness of mouth and perverseness of lips*,

Prov. 5. 16, streets.] R. Y., broad places.

Prov. 6. 16, Yea, seven are.] R. Y., and especially the seventh is.

Prov. 8. 21, treasures.] Vessels of precious metal were treasures.

Prov. 8. 27, compass.] R. Y., circle.

Prov. 9. 7, He that reproveth . . . he that rebuketh . . . blot.] R. Y., The instructor . . . a reprover . . . blemish.

Prov. 10. 21, wisdom.] R. V., understanding.

Prov. 10. 26, sluggard.] R. Y., slothful.

Prov. 12. 10, life.] Rendered "*Heb.* soul (*i. e. feeling*)."

Prov. 14. 13, Even . . . sad.] "The Imperf. of the verb," says Lange's Comment., "here expresses a possible case, something that may easily and often occur."

Prov. 15. 4, wholesome.] R. Y., healed.

Prov. 15. 21, wisdom . . . understanding, &c.] R. Y., heart . . . intelligence directeth *his* going.

Prov. 16. 10.] R. Y., An oath *is* on, &c.

Prov. 17. 22, merry . . . *like* a medicine . . . broken.] R. Y., rejoicing . . . to the body . . . smitten.

R. V., cheerful, &c.

Prov. 17. 23, gift.] R. Y., bribe.

Prov. 17. 27, excellent spirit.] R. Y., cool of temper.

Prov. 19. 2.] R. Y., Also, without knowledge the soul *is* not good. Also rendered, to be self-forgetful is not good. Perhaps there are two kinds of self-remembrance—presence of mind, i. e., when the mind does not go out at all, or does not labor in thought, and when the mind goes out and turns in, making, as it were, a loop of thought, unnecessary, because it ends where it began. This is an important subject to have clear. Phillips Brooks says, Forget yourself, yet taken, in one sense, these words mean something like going away from oneself. The divine standard neither forgets Himself nor any one else. In a discourse on the spirit, as different from the intellect, it was said that

American city bustling activity does harm, by destroying recollection, or producing self-forgetfulness. Silence conduces to a perfect mental state.

Prov. 19. 14, wife.] Also rendered, woman.

Prov. 19. 22.] R. Y., The desirableness of a man *is* his kindness.

Prov. 19. 25, one that hath understanding.] R. Y., the intelligent.

Prov. 20. 19, He . . . tale-bearer . . . Therefore, &c.] R. Y., busy-body,

And for a deceiver *with* his lips make not thyself surety.

flattereth.] Rendered, hath open lips.

Prov. 23. 18, end.] reward, Prov. 24. 14, 20.

Prov. 24. 7, gate.] Dr. Wm. Smith's "Dictionary" says that gates were used as places of public resort, for public deliberation, administration of justice, or of audience for kings, public markets, etc.

Prov. 25. 3.] See on Psa. 145. 3.

Prov. 25. 6.] Marg., A. V., *Set not out thy glory, &c.*

Prov. 25. 9, a, &c.] Marg., A. V., *the secret of another*.

Prov. 25. 11, pictures.] R. Y., imagery.

Prov. 25. 14, boasteth himself.] R. Y. (Concordance) *To praise oneself*.

Prov. 26. 4, 5.] Answer not foolishly, but appropriately.

Prov. 26. 7, not equal.] R. Y., Weak.

Prov. 26. 17, meddleth.] Marg., A. V., *is enraged*.

Prov. 27. 5, secret.] Rendered "hidden (*i. e., never shewing itself in action*)."

Prov. 27. 13, take, &c.] R. V., hold him in pledge *that is surety* for a foreign woman.

Prov. 28. 1, bold.] R. Y., confident.

Prov. 28. 8, usury and unjust gain . . . that will pity.] R. Y., biting and usury . . . favouring. R. V., interest and increase, &c.

Prov. 28. 20, shall not be innocent.] R. Y., is not acquitted.

Prov. 28. 22.] R. Y., Troubled for wealth *is* the man *with* an evil eye.

Prov. 29. 4, gifts.] R. Y., *Gift, bribe, thing lifted up.*

Prov. 29. 20, hasty.] Same as in 19. 2 ; 21. 5. Marg., A. V., *matters* for words. See note on Prov. 22. 29.

Prov. 29. 24, He, &c.] He heareth the adjuration and uttereth nothing.

Prov. 30. 10.] Marg., A. V., *Hurt not with thy tongue.*

Prov. 30. 15, four.] R. Y., especially the fourth.

Prov. 31. 4.] R. Y. says, "Some verbs, beside their usual signification, also imply some *quality, adjunct, or circumstance* of it, *e. g.* . . . Prov. 31. 4, it is not for kings to drink wine, *i. e.* when on public duty."

Prov. 31. 11, So that.] R. Y., And.

Prov. 31. 23.] See on Prov. 24. 7.

Ecc. 1. 2, Vanity of vanities.] R. Y., the greatest vanity.

Ecc. 1. 15, wanting.] In Dan. 5. 27, explained, "too light before God, the weigher of actions."

numbered.] Explained, "*supplied*."

Ecc. 2. 16, for ever . . . as.] R. Y., to the age . . . with.

Ecc. 2. 24.] Jamieson, *lit.*, "It is *not good* for man that he should eat," &c.

Ecc. 2. 25, can eat, &c.] R. Y., can hasten to eat, &c.

Ecc. 3. 6, lose.] R. Y., destroy.

Ecc. 3. 15, past.] R. Y., pursued.

Ecc. 3. 17, there.] Explained, *with him*.

Ecc. 3. 19.] See I said, v. 18.

Ecc. 4. 15, child.] Rendered, generation. Jamieson, '*second youth*,' the *legitimate successor* of the 'old king.'

Ecc. 5. 6, angel . . . error] R. Y., messenger . . . (another translator) inadvertence.

Ecc. 5. 7, and many . . . vanities.] R. Y., both vanities and words abound.

Ecc. 5. 18, and comely.] R. Y., because beautiful.

Ecc. 6. 7, appetite.] R. Y., soul.

Ecc. 6. 9, sight.] Also rendered, *enjoyment*.

wandering . . . desire.] R. Y., going of the soul.

Ecc. 6. 10, that it *is* man.] Rendered, what man is.

Ecc. 7. 16, neither . . . wise.] R. Y., nor show thyself too wise.

Ecc. 7. 17, over much.] R. Y., much.

Ecc. 7. 25, the reason *of things*.] R. Y., reason.

Ecc. 7. 28, among a thousand.] R. Y., a teacher.

Ecc. 7. 29, inventions.] R. Y., devices.

Ecc. 8. 1, boldness.] R. Y., hardness.

Ecc. 8. 5, shall feel.] R. Y., knoweth. both.] R. Y., and.

time, &c.] R. Y. says, "When two substantives, relating to the same thing, come together, either with or without a conjunction, the latter may be regarded as an emphatic adjective, and is then so translated."

Ecc. 8. 6.] See on v. 5.

Ecc. 8. 9, and applied.] R. Y., so as to give. V. 16, (R. Y.) I gave.



Ecc. 8, 15.] Note that this says, "under the sun." There is much that is above the sun, *i. e.* in the spiritual life.

Ecc. 9. 1, considered in.] R. Y., laid unto.

Ecc. 9. 5, neither, &c.] Explained, "'they earn nothing, receive nothing, even the memory, &c.'"

Ecc. 9. 6, their love . . . hatred . . . envy.] R. Y., *i. e.* which they experienced. envy.] Rendered, "'zeal' or 'emulation.'"

Ecc. 9. 10, Whatsoever.] R. Y., All.

Ecc. 10. 1, Dead flies.] Marg., A. V., *Flies of death.*

flies.] Supposed to be applicable to all insects.

Ecc. 10. 15, knoweth not how to.] R. Y., *lit.*, hath not known to.

Ecc. 11. 1, bread.] Rendered, bread-corn. Thought to allude to a mode of sowing.

Ecc. 11. 2, seven . . . eight.] Explained, "A definite number for an indefinite, as in Mic. 5. 5."

Ecc. 11. 10, sorrow . . . youth.] R. Y., anger . . . age.

Ecc. 12. 1, now.] R. Y., also.

Ecc. 12. 4, he shall rise up.] R. Y., *one* riseth.

Ecc. 12. 5, shall flourish . . . desire shall fail.] R. Y., is despised . . . want is increased.

Ecc. 12. 11, fastened.] Jamieson, "(The words) 'are fastened (in the memory) like nails.'"

masters.] Explained, "*Masters* . . . (compare . . . 'master of the tongue,' 'master of wings,' 10. 11, 20) are simply *teachers* or *preachers*."

Song 1. 4, The king.] Rendered, Though the king.

Song 1. 13, he . . . night.] R. Y., it lodgeth.

Song 1. 14, camphire.] R. Y., cypress.

Song 1. 15, thou . . . eyes.] Rendered, thine eyes are (as) doves.

Song 2. 9, Shewing . . . through.] R. Y., Blooming from.

Song 2. 17, Bether.] R. Y., separation.

Song 3. 9, chariot.] R. Y., palanquin.

Song 4. 13, an orchard.] R. Y., a paradise.

Song 5. 1, beloved.] R. Y., beloved ones.

Song 5. 12, *are* . . . doves.] R. Y., as doves.

Song 7. 9, Causing, &c.] R. Y., Strengthening the lips of the aged!

Song 8. 5, leaning upon.] R. Y., Hasting herself for.

raised . . . apple.] R. Y., citron . . . waked.

brought, &c.] R. Y., did . . . pledge, &c.

brought . . . *that*.] R. Y., gave a pledge *that*.

Song 8. 8, she hath, &c.] B. N. and Q., breasts she hath not . . . day that it is told of her?

Song 8. 11, let out.] R. Y., hath given.

Isa. 1. 4, provoked unto anger.] R. Y., despised.

Isa. 1. 5, ye will revolt more and more the whole . . . whole.] R. Y., *lit.*, Ye do add apostacy! Every . . . every.

Isa. 1. 7.] R. Y. says, "It would appear that the Hebrew writers, when narrating or describing events which might be either *past* or *future* . . . uniformly wrote as if they were alive at

the time of the occurrence of the events mentioned, and as *eye-witnesses* of what they are narrating." R. Y. says the last part of this verse means, it is desolate overthrown by strangers.

Isa. 1. 10, of Sodom . . . of Gomorrah.] R. Y., (like those) of Sodom . . . (like those) of Gomorrah.

Isa. 1. 12, tread.] R. Y., trample.

Isa. 1. 13.] R. Y. omits, I cannot away with.

Isa. 1. 18, they shall . . . they shall.] ye shall . . . ye shall. R. Y. says, "The second person is sometimes put for the third, and the third person for the first or second, *e. g.* . . . Jer. 29. 19, ye (they) would not hear."

Isa. 1. 19.] R. Y. says, "When two verbs of the same tense come together . . . the first is frequently rendered by an adverb, *e. g.* . . . Isa. . . . 64. 5, that rejoiceth and worketh righteousness, *i. e.* who joyfully worketh righteousness."

Isa. 1. 23, gifts.] R. Y., a bribe.

Isa. 1. 29, oaks.] R. Y., *or* 'terebinth'; Sept. 'idols.'

Isa. 2. 9, therefore, &c.] R. Y., And Thou acceptest them not.

Isa. 2. 19. they . . . for . . . for.] R. Y., *men* . . . Because . . . because.

Isa. 3. 6, *saying*, Thou hast clothing.] R. Y., *by* the garment.

Isa. 3. 11, reward . . . given.] R. Y., deed . . . done to.

Isa. 3. 14, ancients.] R. Y., elders.

Isa. 3. 17, will smite . . . scab.] R. Y., *lit.*, hath scabbed.

will, &c.] R. Y., their simplicity exposeth.

Isa. 3. 18, cauls.] R. Y., embroidered works.

Isa. 3. 20, tablets . . . earrings.] R. Y., perfume boxes . . . amulets.

Isa. 4. 2, beautiful and glorious.] R. Y., *lit.*, for beauty and for glory.

Isa. 4. 3, among the living.] R. Y., *lit.*, for life.

Isa. 5. 13, because . . . no.] R. Y., without knowledge.

Isa. 6. 9, Hear, &c.] R. Y., *lit.*, Hear ye — to hear, and ye do not understand,

And see ye—to see, and ye do not know.

Isa. 6. 13, But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten . . . substance *is* in them, . . . cast *their leaves* . . . substance.] R. V., And if there be yet a tenth in it, it also shall in turn be eaten up . . . stock remaineth . . . are felled . . . stock.

Isa. 7. 16, the land, &c.] R. Y., Forsaken is the land thou art vexed with, because of her two kings.

Isa. 8. 19, for, &c.] R. V., on behalf of the living *should they seek* unto the dead?

Isa. 8. 21, it, hardly bestad.] Interpreted, the land, sore distressed.

Isa. 9. 4, the yoke of his burden.] Rendered, his burdensome yoke.

Isa. 9. 6, of Peace.] R. Y., *i. e.* who gives it.

Isa. 9. 12, before . . . behind.] Interpreted, *in the east* . . . *in the west*.

Isa. 9. 19, no man shall spare.] R. Y., A man on . . . hath no pity,

Isa. 9. 20.] R. Y., And cutteth down on the right.

Isa. 10. 4, under, &c.] R. Y., In the place of a bound one,

And in the place of the slain they fall.

Isa. 10. 5, O Assyrian.] R. Y., Wo to Asshur.

Isa. 10. 22, consumption.] R. Y., or 'completion.'

Isa. 10. 27, the anointing.] R. Y., prosperity.

Isa. 11. 10, rest . . . glorious] Rendered, resting-place . . . glory.

Isa. 14. 6, with a continual stroke.] R. Y., A smiting without intermission.

Isa. 14. 20, seed of evildoers.] R. Y. says, "The nouns (*panim*) face or presence, (*banim*) sons or children, . . . are, in construction, often redundant, *e. g.* . . . therefore (the children of) men."

See on Eze. 3. 12.

Isa. 14. 29. Palestina] R. Y., Philistia.

Isa. 14. 31, Palestina . . . times.] R. Y., Philistia . . . places.

Isa. 15. 5, an.] Marg., R. V., as *a*.

Isa. 16. 3, bewray.] R. Y., reveal.

Isa. 18. 2, vessels of bulrushes.] R. Y., implements of reed.

Isa. 18. 4, will consider in.] R. Y., look on.

Isa. 18. 7, of a.] Rendered, from a.

Isa. 19. 2.] See on Ex. 4. 21.

Isa. 19. 6, defence.] R. Y., the bulwark.

Isa. 19. 10.] R. Y., And its foundations have been smitten,

All making wages *are* afflicted in soul.

Isa. 19. 14.] See on Ex. 4. 21.

Isa. 21. 4, panted . . . the, &c.] Rendered, wandered. . . . The twilight of my desire He hath made a fear to me.

Isa. 22. 3, they are bound by the archers . . . in . . . *which* have fled from far.] R. Y., *lit.*, from the bow,

Bound have been all found of . . .

Afar off they have fled.

Isa. 22. 16, *as* . . . high.] R. Y., Hewing on high his sepulchre.

Isa. 23. 2, still.] Marg., A. V., and R. Y., silent.



Isa. 23. 9.] See on Eze. 14. 9.

Isa. 23. 12.] See on Joel 2. 19.

Isa. 24. 5, changed.] Rendered, violated.

Isa. 25. 6, wines on the lees.] Interpreted, *generous wines*. R. Y., preserved things . . . preserved things.

Isa. 27. 3, hurt.] R. Y., lay a charge against.

Isa. 27. 8, stayeth his.] R. Y., *lit.*, hath taken away by His.

Isa. 27. 9, groves.] R. Y., shrines.

Isa. 27. 12, beat off.] R. Y., Beat out. Explained, beat off (*his fruit*); *or*, beat out (*his corn*).

Isa. 28. 9, Whom . . . whom . . . doctrine.] R. Y., By whom . . . by whom . . . the report drawn from.] R. Y., *or* aged for.

Isa. 28. 18, hell.] R. Y., Sheol.

Isa. 28. 25, the principal, &c.] Marg., A. V., Or, *the wheat in the principal place, and barley in the appointed place*.

Isa. 29. 1, them, &c.] R. Y., festivals go round.

Isa. 29. 10.] See on Ex. 4. 21.

Isa. 29. 11, that is learned.] R. Y., knowing books.

Isa. 30. 6, young asses] R. Y., asses.

Isa. 30. 18, have mercy upon.] R. Y., pity.

Isa. 30. 24, ear.] Rendered, "Or, plough."

Isa. 32. 19, low in a low place.] Marg., A. V., *utterly abased*.

Isa. 33. 2, their.] R. V., our.

Isa. 33. 8, he hath broken.] R. V., *the enemy*, &c.

Isa. 33. 8, the cities.] R. Y., enemies.

Isa. 33. 16, his place, &c.] Rendered, Or, 'strongholds of the rocks shall be his refuge,' &c.

munitions.] R. Y., strongholds.

Isa. 34. 5, Idumea.] R. Y., Edom.  
of my curse.] R. Y., whom I have cursed.

Isa. 34. 9.] See on Jer. 2. 23, 24.

Isa. 35. 8, and a way.] R. Y. says, "A substantive is sometimes repeated for a variety of purposes . . . *e. g.* Deut. 2. 27, . . . by the high-

way, *lit.* in the way, in the way, *i. e.* the most direct way."

holiness.] R. Y., *or* 'separation.'

way of holiness.] Jamieson, "Hebraism for *the holy way*. . . . it shall . . . men—rather, 'He (the Holy One) shall be with them, walking in the way.' . . . though fools—rather, 'And (even) fools,' *i. e.*, the simple."

Isa. 38. 10, am deprived of.] R. Y., *lit.*, have numbered.

Isa. 39. 2, there, &c.] See on 2 K. 20. 13.

Isa. 40. 26, faileth.] R. Y., is lacking.

Isa. 42. 20, thou.] R. Y.; *i. e.* he.

Isa. 43. 13, let.] R. V., hinder.

Isa. 43. 17, the army and the power.] R. Y., A force, even a strong one.

Isa. 43. 23, small cattle.] R. Y., lamb.  
of thy.] R. V., for.

Isa. 43. 28.] See on Isa. 23. 9.

Isa. 44. 12, yea, &c.] R. Y. says, "The imperative is sometimes put for the future, the subjunctive with *if* or *though*. . . . The present

tense is sometimes put for . . . the future. . . . The future is sometimes used for . . . the imperative."

Isa. 44. 25, maketh diviners.] R. Y., it maketh, &c.

that turneth.] R. Y., turning.

maketh . . . foolish.] R. Y., it maketh, &c.

Isa. 44. 28, to . . . to.] R. Y., of . . . of.

Thou shalt . . . Thy . . . shall be, &c.] Rendered, Let her . . . Let the . . . be.

Isa. 45. 7.] See on Ex. 4. 21.

Isa. 45. 9, *Let* . . . with.] Rendered, A potsherd among.

Isa. 50. 11, sparks.] Rendered, firebrands.

walk.] Jamieson, "Not a command, but implying that *as surely as they would do so*, they should lie down in sorrow." See on Is. 44. 12.

Isa. 53. 11, his knowledge.] R. Y., *or* 'the knowledge of him.'

Isa. 54. 10, the covenant of my.] Rendered, my covenant of.

Isa. 55. 3, of David.] R. Y., (*i. e.* promised to), &c.

Isa. 57. 5, with.] Marg., A. V., *among the*.

Isa. 57. 10, grieved.] R. Y., sick.

Isa. 59. 7, thoughts of iniquity.] See on Ecc.  
8. 5.

Isa. 59. 13.] See on Ecc. 8. 5.

Isa. 62. 7, rest.] R. Y., silence.

Isa. 62. 11, work.] Marg., A. V., *recompense*.

Isa. 63. 17, made.] R. Y., (*i. e.* suffered).

See on Ex. 4. 21.

Isa. 63. 18, people . . . holiness.] R. Y., holy  
people.

Isa. 63. 19.] R. Y., We have been from of  
old, &c.

Isa. 64. 5, rejoiceth and worketh.] Rendered,  
with joy worketh.

art wroth; for . . . sinned.] R. Y., hast been  
wroth when, &c.

Isa. 65. 11, ye *are*, &c.] Rendered, as for you  
that, &c.

Isa. 66. 23, *that*, &c.] R. Y., from mouth to  
mouth, And from sabbath to sabbath.

Jer. 1. 10, to root out, &c.] R. Y., *i. e.* to  
declare that these things should be done.

Jer. 1. 18, a . . . an . . . brasen.] R. Y., for a . . . for an . . . for brazen.

Jer. 2. 20, I have . . . not transgress; when . . . playing the.] R. Y., 'thou hast . . . not serve,'  
For, . . . a.

Jer. 2. 23, 24.] R. Y. says, "Sometimes the comparative particle is not expressed, but understood." Marg., A. V., omits *thou art*.

Jer. 3. 9.] All so-called remedial measures, which are unnecessary, unchaste, and unradical, should be avoided. Better let a patient rest, especially in his last few days, when his feelings may be many times finer than his physician's, than to hasten his death by weakening his heart. Get all the good warning you can from this verse, whether you are a physician or not, and never cease to keep it.

Jer. 3. 16, neither shall *that*, &c.] R. Y., nor is it made again.

Jer. 6. 14.] Explained, "*have healed*]" Rather, *tried to heal . . . slightly*] The Hebr. is, *according to, i. e. as if it were a trifle.*"

"*of the daughter*]" . . . printed in Italics . . . to shew," says a commentator, "that the reading is uncertain."

Jer. 6. 14.] "slightly — . . . or, *in a slight manner.*" Pulpit C., "or, *lightly.*"

Jer. 6. 30.] Rendered, Refuse, &c.

Jer. 7. 18, queen.] Marg., A. V., Or, *frame*, or, *workmanship.*

Jer. 7. 22, 23.] R. Y. says, "*No, not*, are sometimes put elliptically for *not only*, e. g. Gen. 32. 28."

Jer. 8. 10.] See Jer. 8. 3, 13.

Jer. 8. 11.] See on Jer. 6. 14.

Jer. 8. 18.] R. Y., *lit.*, My refreshing for me *is* sorrow,

For me my heart *is* sick.

Jer. 9. 3, from evil, &c.] See on Psa. 84. 7.

Jer. 10. 14, brutish, &c.] Marg., A. V., *more brutish than to know.*

Jer. 12. 11, because.] R. Y., But.

Jer. 13. 22, discovered . . . made bare.] R. Y., Have . . . been uncovered,

Have . . . suffered violence. R. Y. says, "The PAST tense is frequently used to express the CERTAINTY of a future action."

Jer. 14. 9, astonished, &c.] R. Y., dumb. . . . Thy name over us is called. See on Acts 15. 17.

Jer. 14. 16, their wickedness.] R. Y., this evil.

Jer. 15. 1, cast . . . sight.] R. Y., *i. e.* declare that they are so.

Jer. 15. 8, I have caused . . . city.] R. Y., I caused to fall upon her suddenly, wrath and trouble.

Jer. 15. 18, incurable, &c.] R. Y., incurable? It hath refused. . . . Waters not stedfast.

Jer. 16. 7, tear *themselves* for.] R. Y., deal out to.

Jer. 16. 12, that they may not.] R. Y., So as not to.

Jer. 17. 13, they . . . earth.] R. Y., 'My apostates' in the earth are written.



Jer. 23. 32, lightness.] R. Y., *Instability*.

Jer. 24. 2, naughty.] R. Y., bad.

Jer. 25. 12, when . . . accomplished . . . perpetual.] R. Y., on the seventieth year . . . age-during.

Jer. 27. 15, that I might.] R. Y., so as to.

Jer. 29. 18, will persecute.] R. Y., have pursued.

Jer. 31. 22, compass.] Explained, *protect*.

Jer. 32. 18.] See on Ex. 4. 21.

Jer. 32. 24, mounts.] Marg., A. V., Or, *engines of shot*.

Jer. 34. 14.] R. Y. says, "*From (or at) the end of a certain space of time, includes part of that time, e. g. Jer. 34. 14.*"

Jer. 38. 14, third.] Marg., A. V., Or, *principal*.

Jer. 38. 23, burn . . . fire.] R. Y., *i. e.* give occasion for it.

Jer. 44. 17, queen.] Marg., A. V., Or, *frame*.

Jer. 46. 17, noise.] R. Y., desolation.

Jer. 48. 5, continual weeping.] Marg., A. V., *weeping with weeping*.

Jer. 48. 6, heath.] R. Y., *Naked or destitute object.* So in Jer. 17. 6.

Jer. 48. 10, deceitfully.] R. Y., slothfully.

Jer. 48. 12, their.] R. Y., his.

Jer. 48. 27, skippedst, &c.] R. Y., dost be-moan thyself.

Jer. 48. 30, but, &c.] R. Y., and *it is* not right,

His devices—not right they have done.

Jer. 49. 19, from . . . habitation of the strong . . . time?] R. Y., Because of the rising . . . enduring habitation, But I cause to rest, . . . chosen? concerning her I lay a charge . . . who conveneth Me? Also rendered, *me in judgment.*

Jer. 49: 21, Red sea.] R. Y., sea of Suph.

Jer. 50. 28, of his.] R. Y., (on account) of.

Jer. 50. 44.] See Jer. 49. 19.

Jer. 51. 11, gather.] Rendered, put on (*lit. fill*). Compare Jer. 50. 28.

Jer. 51. 17, is . . . knowledge.] Marg., A. V., Or, *is more brutish than to know.*  
confounded by.] Rendered, ashamed of.

Jer. 51. 19, rod.] R. Y., *or* 'sceptre.'

Jer. 51. 38, yell.] Rendered, *shake themselves*.

Jer. 51. 47, do judgment.] R. Y., look after.

So v. 52.

Jer. 52. 34, continual.] See on Ex. 30. 8.

Lam. 1. 3, because of affliction.] Rev. H. Deane says, "i. e. to escape from it." Keil, out of, &c.

straits.] Pulpit C., adversity.

Lam. 1. 22, polluted.] R. Y., *lit.* 'pierced.'  
Compare Eze. 20. 26.

Lam. 2. 14, discovered.] R. Y., revealed.

Eze. 1. 1, visions of.] R. Y., *i. e.* from.

Eze. 1. 15, his four.] R. Y., its four.

Eze. 1. 22, terrible crystal.] R. Y., fearful ice.

Eze. 3. 12, the spirit.] R. Y., a spirit, *or* 'wind.'

glory of.] R. Y. says, "Of two substantives in construction, sometimes the first, sometimes the second, may be and often is reckoned as an adjective," *e. g.* . . . 1 Sa. 1. 11, a man child, *lit.* seed of men, *i. e.* male seed.

Eze. 4. 2, cast a mount.] R. Y., POURED OUT,] by continual loads of material. R. V., cast up a mound. Rev. W. Kay says, "The 'mount' is the earth-mound, which was piled up against a city wall for the storming party to assend by.

Eze. 4. 5, iniquity . . . iniquity.] R. Y., *Iniquity, punishment of iniquity.* So v. 6.

Eze. 7. 19, it, &c.] Marg., A. V., Or, *their iniquity is their stumbling-block.*

Eze. 10. 11, upon . . . sides.] R. V., in their four directions.

Eze. 11. 3, *It*, &c.] Rendered, (The time) is not near to build houses. See Jer. 1. 13; 29. 4, 5.

Eze. 12. 19, carefulness.] R. Y., fear. that . . . be.] R. Y., because its land is.

Eze. 13. 9, writing ] Rendered, register.

Eze. 14. 9.] See on Ex. 4. 21.

Eze. 16. 57, discovered, &c.] R. Y., revealed . . . the reproach. . . . And of all. See Eze. 21. 28.

Eze. 16. 58.] Rev. W. Kay comments, "Thou hast borne their guilt." Compare Eze. 5. 4.

Eze. 18. 9, to deal.] R. Y. says, "The infinitive mood is sometimes used for . . . a participle."

Eze. 18. 17.] Rev. W. Kay comments, "He draws back the hand that was tempted to exact its full legal claim."

Eze. 18. 25, equal.] R. Y., pondered, ready, right, straight.

Eze. 19. 10, in, &c.] Marg., R. V., Or, *in thy likeness*.

Eze. 20. 25.] See on Ex. 4. 21. Rev. W. Kay says, "The statutes . . . and the judgments . . . are evidently the 'statutes' and 'judgments' of *their fathers*, mentioned in ver. 18.

Eze. 20. 26, polluted.] Kay, "In Lev. XIII. 3-34 the same verb is ten times rendered, 'pronounce unclean.'"

Eze. 20. 37, rod.] R. Y., or 'sceptre.'

Eze. 21. 10, it contemneth, &c.] R. Y., Desire hath rejoiced the sceptre of my son, It is despising every tree. Also rendered, "the rod (= punishment) of my son contemneth all wood (*i. e. exceeds in severity all ordinary punishments*)."

Eze. 21. 14, doubled.] R. Y., bent.

Eze. 21. 26, diadem.] R. Y., mitre.

this . . . same.] R. Y., This — not this.

Eze. 21. 28, their reproach.] R. Y., *i. e.* which they cast on Israel.

Eze. 22. 12, gifts.] R. Y., bribe.

usury.] R. V., interest.

Eze. 22. 16, shalt . . . inheritance.] R. Y., *lit.*, hast been polluted. Marg., A. V., *profaned*.

Eze. 22. 26, profane.] R. Y., common.  
profaned.] R. Y., pierced.

Eze. 22. 31, recompensed.] R. Y., put. Same word in 2 Ch. 6. 23; Eze. 7. 3, 4, 8, 9; 9. 10; 11. 21; 16. 43; 17. 19; 23. 49.

Eze. 23. 21, calledst to remembrance.] R. Y., (Anal. Concord.), *To inspect*.

Eze. 23. 34, and . . . and . . . thereof.] R. Y., and hast drained *it*,

And its earthen ware thou dost gnaw.

Eze. 26. 8, cast a mount.] Marg., A. V., Or, *pour out the engine of shot*.

Eze. 26. 16, at every.] R. Y., every.

Eze. 27. 9, calkers.] Marg., A. V., *stoppers of chinks*.

Eze. 27. 22, occupied . . . with . . . with.] R. Y., *lit.*, have given out thy remnants for . . . for.

Eze. 27. 27, calkers.] See v. 9.

Eze. 28. 22, shall be sanctified.] Rendered, have shewn myself holy.

Eze. 32. 9, thy destruction.] Kay, "or, 'the fragments of thee.'"

Eze. 33. 20, equal.] R. Y., pondered.

Eze. 33. 30, against.] R. Y., about.

Eze. 34. 23, 24, David.] R. Y. says, "Of nouns in construction there is sometimes an ellipsis of the former, *e. g.* . . . *House* (beth) is understood in Mic. 3. 1, O heads of (the house of) Jacob . . . *Father*, . . . *son*, *brother*, etc. are often to be understood."

Eze. 35. 5.] See on Eze. 4. 5.

Eze. 36. 23, sanctify . . . profaned.] R. Y., set apart . . . pierced.

Eze. 37. 24, 25.] See on Eze. 34. 23.

Eze. 38. 16, be sanctified.] Rendered, shew myself holy.

Eze. 38. 23, sanctify.] R. Y., *To separate or set self apart.*

Eze. 39. 7, and . . . more.] R. V., neither will I suffer my holy name to be profaned any more. R. Y. says, *lit.*, I pollute not My holy name any more. See on Ex. 4. 21.

Eze. 39. 9, seven years.] completely.

Eze. 39. 11, of graves.] R. Y., a grave.  
the *noses* of the passengers.] R. Y., those passing by.

Eze. 39. 25, jealous.] R. Y., zealous.

Eze. 39. 27.] See on Eze. 38. 16.

Eze. 41. 21.] R. Y., *lit.*, Of the temple the side post *is* square, and of the front of the sanctuary, the appearance *is* as the appearance. See on Mk. 8. 17.

Eze. 42. 5. shorter . . . were higher.] R. Y., short . . . contain more.

Eze. 43. 3, to destroy.] R. Y., "that is, to foretell or announce it, as often elsewhere."



Eze. 44. 5, entering in . . . every going forth.] R. Y., entrance . . . all the outlets.

Eze. 45. 2, five . . . about.] R. Y., five hundred by five hundred, square, &c.

Eze. 47. 8, healed.] Rendered, *sweetened*. See v. 11.

Eze. 47. 9, and *the*, &c.] Marg., R. V., Or, *that all things may be healed and live*.

Eze. 48. 1, coast . . . coast.] R. Y., side . . . side.

Eze. 48. 30, goings out.] R. Y., outgoings. He says, "Many of the enormous numbers in the Old Testament are caused by mistaken translations."

Dan. 1. 8, 9, 10, 11, prince.] R. Y., chief.

Dan. 1. 10, worse liking.] R. Y., sadder.

Dan. 2. 30, but, &c.] Marg., A. V., *but for the intent that the interpretation may be made known to the king*.

Dan. 3. 5, worship.] R. Y., do obeisance.

Dan. 3. 28, changed . . . word.] R. Y., *A word, speech, matter*. Explained, "have made

the king's attempt to coerce into obedience vain."

Dan. 4. 17, basest.] R. Y., lowest.

Dan. 4. 19, astonied.] R. Y., astonished.

Dan. 4. 23, 25, 32, seven times.] One explains, seven months. Another says, "The 'times' during which the madness lasted are taken . . . to be 'years.'" See on Eze. 39. 9.

Dan. 4. 35, none can.] R. Y., there is none that doth. See v. 37 and on Ex. 4. 21.

Dan. 5. 9, astonied.] R. Y., perplexed.

Dan. 5. 11, father . . . father, the king.]

Marg., A. V., *grandfather . . . grandfather.*  
So v. 13.

Dan. 5. 12, hard sentences.] R. Y., enigmas.

Dan. 5. 16, scarlet.] R. Y., purple.

Dan. 6. 8, altereth.] R. Y., doth pass away.

Dan. 6. 24, brake, &c.] R. Y., they have not come to the lower part of the den till that the lions have power over them, and all their bones they have broken small.

Dan. 8. 25, peace.] R. Y., ease.

Dan. 9. 24, weeks.] B. N. & Q., *sevens of years.*

to finish.] R. Y., to shut up. Marg., A. V., Or, *to restrain.*

to make an end of.] R. Y., to seal up.

make reconciliation for.] R. Y., *or* 'scrape out,' that is, erase.

prophecy.] R. Y., prophet.

Dan. 9. 27, desolate.] R. Y., desolate one.

Dan. 10. 1, thing . . . long.] Rev. W. T. Bullock, *word . . . truth and great warfare, or, tribulation.*

Dan. 11. 3, with.] R. Y., a.

Dan. 11. 10, be stirred up, *even.*] R. Y., they stir themselves up.

Hos. 1. 1, 2.] After "word of the Lord," v. 1, is "word of the Lord," v. 2, in a distinct sentence, and, in a third sentence, "the Lord said." So much repetition of this kind does not appear in the beginning of any of the other Prophets.

Hos. 1. 4, will avenge.] R. Y., *lit.* have charged.

Hos. 2. 1, sisters.] R. Y. says, "PLURAL nouns . . . are frequently used for the SINGULAR."

Hos. 4. 18, *with* . . . ye.] R. Y., have loved shame thoroughly.

Hos. 5. 2.] And to slaughter sinners have gone deep,  
And I *am* a fetter to them all.

Hos. 5. 4, will not frame.] R. Y., give not up.

Hos. 5. 8, after thee, &c.] R. Y., (*lit.* thy after parts), O Benjamin, *i. e.* Judea.

Hos. 5. 15, offend.] R. Y., *i. e.* know or acknowledge their offence.

Hos. 6. 6.] See on Jer. 7. 22, 23 and on Matt. 9. 13.

Hos. 8. 10, have hired.] R. Y., hire.

Hos. 9. 1, reward.] R. Y., gift.

Hos. 9. 7, spiritual man.] Marg., *man of the spirit*. Rev. E. C. Woollcombe comments, "‘maddened.’ The word is in two places said of true prophets by those who derided them . . . it is now retorted . . . upon the deceiver." See Mic. 2. 11. R. Y. says, "A substantive is sometimes . . . put for an adjective."

Hos. 9. 9, visit.] R. Y., inspect.

Hos. 10. 5, in their two furrows.] R. Y., to their two iniquities.

Hos. 11. 3, healed.] R. Y., strengthened.

Hos. 11. 4, a man.] R. Y., man.

Hos. 12. 7, *He is* a merchant.] R. Y., Canaan!

Hos. 12. 8, *in . . . were* sin.] Rendered, all my gains have gotten me no *evil*, no sin.

Joel 2. 13, of the.] R. Y., concerning the.

Joel 2. 19.] R. Y. says, "*No more* does not always exclude all future time, but only a certain portion of it." See on Ex. 4. 21.

Amos 3. 6, and the Lord hath not done *it?*] Marg., A. V., Or, *and shall not the LORD do* somewhat? See on Ex. 4. 21.

Amos 4. 3, every . . . palace.] R. Y., *lit.*, A woman *at that* over-against her,  
And ye have cast down the high place.  
WOMAN,] R. Y., that is, 'each one.'

Amos 4. 4.] See on Isa. 44. 12. Pulpit C., "Keil, 'If ye would offer slain sacrifices every morning, and tithe every three days, ye would

only thereby increase your apostasy from the living God.'"

Amos 5. 2.] See on Joel 2. 19.

Amos 6. 3.] One wrote, "The Chaldee Paraphrast says, 'Ye would avert punishment, and ye come ever nearer and nearer to sin.'"

Amos 6. 10, a man's uncle.] R. Y., his loved one.

and . . . burneth him.] R. Y., even his burner. by.] R. Y., in.

Amos 8. 3, songs . . . howlings.] R. Y., howled have songstresses of a palace.

Amos 8. 10, only *son*.] R. Y., only one.

Amos 9. 3, they hide.] R. Y., they (try to) hide.

Amos 9. 10, prevent.] R. Y., go before.

Oba. 7, wound.] R. Y., snare.

Jon. 1. 5, sides.] Explained, "The hold."

Jon. 1. 11, 13, wrought, &c.] Rendered, grew more and more tempestuous.

Jon. 3. 3.] Rev. H. Bailey says, "Oriental cities included . . . arable lands," and one day's journey was reckoned to be twenty miles.

Mic. 1. 5.] Says Rev. H. Bailey, "On Samaria and Jerusalem, as the chief cities, and the most wicked, is charged the true cause of the punishment."

Mic. 1. 8.] Smith's Dictionary tells us, "A person wearing the *cethoneth* alone was described as *naked*, A. V."

There should not be so much indelicate stripping allowed; for example, in Turkish baths, by attendants in asylums, in other places before or by physicians or nurses, etc. It would comfort the dying to know that they would be kept covered, after death, as also free from embalming involving anything in the least incompatible with the finest feeling.

Mic. 1. 11, in . . . standing.] R. V., the wailing of Beth-ezel shall take from you the stay thereof.

Mic. 1. 13, beginning.] In Prov. 1. 7, Marg., rendered, *principal part*. Pulpit C., Keil, "It was the beginning of sin to the daughter of Zion that the iniquities of Israel were found in thee."

Mic. 1. 14, presents.] R. V., a parting gift.  
 Moresheth-gath.] R. Y., birth-place of Micah.

Mic. 2. 6, *that* they, &c.] R. V., reproaches shall not depart.

Mic. 5. 14, groves . . . so . . . cities.] R. Y., shrines. . . . And . . . enemies.

Mic. 7. 14, Feed.] R. Y., Rule.

Mic. 7. 20, wilt perform.] R. Y., *lit.*, givest.

Nah. 1. 3, will not at all acquit *the wicked*,] while so.

Nah. 2. 2, away . . . as.] R. Y., back . . . to . . . As *to*.

Nah. 3. 5, will discover . . . upon.] R. Y., have removed . . . before. See on Ex. 4. 21.

Nah. 3. 6.] See on Ex. 4. 21.

Nah. 3. 15, cankerworm.] Pulpit C., *lit.*, *licker* . . . locust in its earlier stage.

Nah. 3. 19, healing . . . bruise . . . upon.] R. Y., weakening . . . destruction . . . over. wickedness.] R. Y., *lit.* 'evil.'

Hab. 1. 3, shew.] R. Y., *or* 'cause me to see.'

Hab. 2. 2, he . . . it.] Rendered, a man may read it swiftly.



Hab. 2. 5.] R. Y., And also, because the wine  
*is* treacherous,  
A man is haughty, and remaineth not at home.  
Who hath enlarged as sheol.

Hab. 2. 9, coveteth . . . covetousness.] R. Y.,  
is gaining evil gain.

Hab. 2. 16, with . . . glory.] Marg., A. V.,  
Or, *more with shame than with glory.*

Hab. 2. 20, let . . . keep silence.] R. Y., Be  
silent.

Hab. 3. 4, horns.] R. Y., rays.

Hab. 3. 6, everlasting.] R. Y., of antiquity.  
perpetual hills.] R. Y., hills of old.

His, &c.] Rendered, His goings are as of old.

Hab. 3. 9.] Rev. G. H. Curteis, Thou didst  
bare Thy bow, and take it from its case; with  
its sevenfold shafts of Thy wrathful threats.

Hab. 3. 15, heap.] Marg., R. V., Or, *surge*.  
R. Y., clay. He says, "Singular nouns are  
sometimes used collectively, and so denote a  
multitude, or all that are of the same species."

Zeph. 1. 9, will I punish . . . on.] R. Y., I have  
laid a charge . . . over.

Zeph. 1. 12, candles.] R. V., lights.

Zeph. 3. 17, rest.] Marg., A. V., Heb. *be silent*. R. Y., work.

Hag. 1. 13, messenger . . . message.] R. Y. or 'worker' . . . 'works.'

message of.] R. Y., *i. e.* from.

Zech. 1. 8, bottom.] R. Y., *lit.*, shade.

Rendered, arbour.

Zech. 2. 13, before.] R. Y., because of.

Zech. 4. 10, they *are*.] R. Y. says, "Sometimes the comparative particle is not expressed, but understood."

Zech. 6. 13, both.] Pulpit C., offices of Priest and King in one person.

Zech. 7. 11, pulled away the.] R. Y., give a refractory.

Zech. 8. 10, I set.] See on Ex. 4. 21.

Zech. 9. 6, bastard.] R. Y., foreigner.

Zech. 9. 12, prisoners.] R. Y., bound ones.

Zech. 11. 4.] Rev. H. B. W. Churton, "The 'flock of the slaughter' is whence lambs or sheep have been taken already and are still

being taken for slaughter. . . . Here it is the flock, slaughtered for luxury."

Zech. 11. 5.] See on v. 4.

Zech. 11. 7, Beauty.] R. Y., Pleasantness. Rendered also, Graciousness. Churton, "If He 'destroy' and 'feed with judgment the fat and the strong.' . . . He 'feeds you, O poor of the flock' with loving-kindness."

Zech. 11. 8, lothed.] Marg., A. V., Heb. *was straitened for*.

Zech. 11. 9.] Lange's Commentary says, "The futures in the second half of the verse are by some taken strictly as predictions." See on Isa. 44. 12.

*and* all . . . with.] R. Y., All . . . *are* with.

Zech. 14. 20, HOLINESS.] R. Y., Holy. So v. 21.

Mal. 1. 4, for ever.] R. Y., to the age.

Mal. 2. 9, have been partial.] R. Y., are accepting persons.

Mal. 2. 12, the man.] R. V., to the man. See on Hab. 3. 15.

Master . . . scholar.] Clarke's C., "He who teaches such doctrine, and he who follows this teaching."

It is thought that it may mean "every living member of the transgressor's family. Cp. Deut. 32. 36, where 'the shut up one and let free one . . . = all.'"

Mal. 2. 15, did not he . . . one.] R. Y., He did not . . . one *only*.

Mal. 3. 5, oppress.] Marg., A. V., Or, *defraud*.

in . . . wages.] R. Y., of . . . hire.

Matt. 1. 1, THE book.] R. Y., A ROLL.

the son . . . the son.] B. N. & Q.,<sup>1</sup> descendant . . . descendant.

Matt. 1. 2.] R. Y. says, "Matthew gives the genealogy of Jesus through *Joseph*, his reputed father, Luke gives it through *Mary* . . . Luke says, . . . 'Joseph, who was of Heli,' *i. e.*, *son-in-law*."

<sup>1</sup>"Biblical Notes & Queries," Edited by Robert Young.

Matt. 1. 20, the angel . . . conceived.] R. Y., a messenger . . . begotten.

Matt. 1. 21, Jesus.] Saviour.  
he.] Rendered, he alone (he *emphatic*).

Matt. 1. 23, a virgin.] R. Y., the, &c.

Matt. 2. 14, When.] R. Y., And.

Matt. 2. 16, mocked of . . . wise men . . . exceeding . . . children . . . coasts . . . diligently . . . wise men.] R. Y., deceived by . . . mages . . . very . . . male children . . . borders . . . exactly . . . mages.

Matt. 2. 17, Jeremy.] R. Y., Jeremiah.

Matt. 3. 2, Repent . . . kingdom.] R. Y., Reform . . . reign.

Matt. 3. 3, Esaias.] R. Y., Isaiah.

Matt. 3. 8, meet for repentance.] R. Y., worthy of the reformation.

Matt. 3. 9, to *our*.] R. Y. omits.

Matt. 3. 11, with.] R. Y., *or* in.

Matt. 3. 16.] Says Arthur Penrhyn Stanley, "There can be no question that the original form of baptism—the very meaning of the

word—was complete immersion in the deep baptismal waters; and that, for at least four centuries, any other form was either unknown, or regarded, unless in the case of dangerous illness, as an exceptional, almost a monstrous case."

Matt. 4. 2.] The "Universal Cyclopædia" says, Fasting: properly, the total abstinence from food. . . . Wasting of the body and enfeeblement of all the vital processes continue until the loss of weight in the adult reaches about 40 per cent. of the original, in the young about 20 per cent., when death occurs. . . .

"In the report of Mr. Robins of the forty days' fast of . . . Succi, there is probably the most satisfactory account of any on the subject. . . . Robins states that from the first day to the last Succi did not develop a single alarming symptom nor experience any great amount of discomfort. . . . As a rule, death occurs within a period of three to three and a half weeks. . . . The middle-aged withstand fasting better than

the young or old . . . Life is prolonged by . . . mental and physical quiet; and in man . . . by high ambient temperature and abundant clothing to prevent the loss of bodily heat, and thus diminish the consumption of the tissues . . . Fasting as observed in the insane, hysterical, and fanatics is usually exceptionally well borne. . . . Relief has been experienced and life prolonged by placing wet cloths to the body or by immersing the feet. . . . In the restoration of diet after prolonged fasting the administration of food should be begun by giving small quantities of beef tea, milk, diluted spirits, rice broth, or similar very light diet; after twenty-four hours, corn starch, rice, mellow apples, orange juice, etc; then gradually increasing the number of articles.

Matt. 4. 4, by . . . by.] R. Y., upon . . . upon.

Matt. 4. 5, a.] R. Y., the.

Matt. 4. 9, worship.] R. Y., *lit.*, mayst bow.

Matt. 4. 10, worship.] R. Y., bow.

Matt. 4. 14, Esaias.] R. Y., Isaiah. So Mat.  
8. 17; 12. 17; 15. 7; Mk. 7. 6; Lk. 3. 4;  
Jo. 1. 23; 12. 38, 39, 41; Ro. 9. 27, 29;  
10. 16, 20; 15. 12.

Matt. 4. 17, Repent . . . kingdom.] R. Y.,  
Reform . . . reign.

Matt. 4. 23, preaching the' gospel.] R. Y.,  
proclaiming the good news.

Matt. 5. 7.] R. Y., Happy . . . kind . . .  
kindness.

Matt. 5. 9, the children.] R. Y., Sons.

Matt. 5. 10.] R. Y., reign of the heavens.

Matt. 5. 11, Blessed.] R. Y., Happy.

Matt. 5. 13, Ye are.] R. Y., *or*, 'Be ye.' So

v. 14.

Matt. 5. 14, Ye are.] R. Y., Be ye.

Matt. 5. 21, by.] R. Y., to.

Matt. 5. 22, Raca . . . Thou fool . . . hell.]

R. Y., Empty fellow . . . Rebel . . . gehenna.

Matt. 5. 28, to lust.] R. Y., to desire.

Matt. 5. 29, hell.] R. Y., gehenna. So v.

30.



Matt. 5. 32, fornication.] R. Y., whoredom.

Matt. 5. 33, by . . . forswear thyself . . . perform.] R. Y., to . . . swear falsely . . . pay.

Matt. 6. 1, alms . . . of.] Marg., A. V., *righteousness* . . . *with*.] R. Y., kindness . . . from.

Matt. 6. 2, doest *thine* alms.] R. Y., *lit.*, mayest do kindness (*or* deal kindly).

Matt. 6. 3, alms.] As in 6. 1, 4.

Matt. 6. 13.] R. Y., And suffer us not to be led, &c.

Matt. 6. 24, mammon.] R. Y., Mammon, i. e. the Syriac god of riches.

Matt. 6. 25, Take no thought, &c.] R. Y., *lit.* . . . be not parted (in your mind) as to, &c.

Matt. 6. 27, thought.] As in 6. 25, 28, 31, 34. Analytical Concordance, *To be over anxious, very careful*.

Matt. 8. 1, mountain.] R. Y., *Mount, mountain, hill*.

Matt. 8. 2, worshipped.] R. Y., was bowing to.

Matt. 8. 32, Go.] See v. 31 and on 1 K. 22. 22.

Matt. 9. 2, man sick of the palsy.] R. Y., paralytic.

Matt. 9. 3, blasphemeth.] R. Y., doth speak evil.

Matt 9. 6, sick of the palsy.] As in v. 2.

Matt. 9. 10, as . . . sat.] R. Y., he reclining. publicans.] R. Y., tax-gatherers. sat down.] Rendered, reclined.

Matt. 9. 12, a physician.] They need not any person or thing which will cure, in the best way, or, a good physician.

Matt. 9. 16, new.] Marg., A. V., Or, *raw*, or, *unwrought*.

Matt. 9. 18, worshipped.] R. Y., was bowing to.

Matt. 10. 16, harmless.] Rendered, guileless.

Matt. 10. 20.] R. Y., for ye are not the speakers, &c. He says, "*No, not*, are sometimes put elliptically for *not only*, *e. g.* . . . Matt. 10. 20."

Matt. 10. 28, him.] R. Y., Him.

Matt. 10. 29, farthing.] R. Y., assar.

Matt. 10. 34, peace . . . peace.] See on Jer. 7. 22, 23 and on 1 Co. 1. 17.

Matt. 10. 39.] R. Y., He who is finding (by unlawful compliances). He who thinks to find.

Matt. 10. 41, a prophet.] R. Y., a 'public preacher.'

in the name.] R. Y., *or* with a regard to the name (*or* character).

Matt. 10. 42, in the name.] R. Y., with a respect to the name of a learner (of mine).

Matt. 11. 18, 19, For, &c.] R. Y., For John came neither eating nor drinking, *i. e.* in a free familiar way, as other men.

But, &c.] R. Y., and the wisdom (of God) was declared right by (*lit.* from) her, &c.

Matt. 11. 20, upbraid.] R. Y., reproach, repented not.] R. Y., did not reform.

Matt. 11. 21, repented.] R. Y., reformed.

Matt. 11. 22, the.] R. Y., a. So v. 24.

Matt. 12. 5, profane.] R. Y., make common.

Matt. 12. 7.] See on Matt. 9. 13.

Matt. 12. 24, *fellow*.] R. Y., one.

Matt. 12. 28, kingdom.] R. Y., reign.

Matt. 12. 31, blasphemy . . . blasphemy.] R. Y., evil speaking . . . evil speaking.

Matt. 12. 33, make . . . make.] R. Y., acknowledge, &c.]

Matt. 12. 37, justified . . . condemned.] R. Y., declared righteous . . . declared unrighteous.

and.] Rendered, else.

Matt. 12. 41, repented.] R. Y., reformed.

Matt. 13. 13, Therefore . . . they seeing . . . understand.] R. Y., because of this . . . they will neither see, hear, nor understand.

Matt. 13. 19, This, &c.] R. Y., this is that.

Matt. 13. 21, is offended.] R. Y., is stumbled.

Matt. 13. 25, tares.] R. Y., darnel. So 13. 26, 27, 29, 30, 36, 38, 40.

Matt. 13. 41, things that offend.] R. Y., the stumbling-blocks.

Matt. 13. 52.] R. Y. says, *Therefore* (*dio*), and *because of this* (*dia touto*), very often denote

that what goes before is the *occasion* of advancing what follows as a reflection upon it, and so they may be rendered *in relation to*, or *with respect to this matter*. So also *dia touto* in relation to this, for this purpose, on this account . . . Matt. 13. 52.

Matt. 13. 54, mighty works.] Marg., R. V., Gr. *powers*.

Matt. 14. 2, mighty works.] R. V., powers.

Matt. 14. 8, being before instructed of.] R. Y., having been instigated by.

in a charger.] R. Y., upon a plate. So v. 11.

Matt. 14. 15, time.] R. Y., hour (of taking food).

Matt. 14. 27, cheer.] R. Y., courage.

Matt. 14. 35, country.] R. Y., *lit.* space or place.

Matt. 15. 29, mountain,] R. Y., hill. So 17. 1, 9, 20.

Matt. 16. 14, Jeremias.] R. Y., Jeremiah.

Matt. 16. 18, hell.] R. Y., Hades.

Matt. 16. 19, bound . . . loosed.] R. Y., having been bound . . . having been loosed.

Matt. 16. 23, Satan.] R. Y., adversary.

Matt. 16. 25.] See on 10. 39 and Luke 9. 24.

Matt. 17. 1, mountain.] R. Y., *mount, hill.*

Matt. 17. 3, Elias.] R. Y., *the Greek form of Elijah.* See 11. 14; 16. 14; 17. 4, 10, 11, 12; 27. 47; Lk. 1. 17; 9. 30, 33, 54; Jo. 1. 21.

Matt. 17. 21.] R. Y., E *omits* whole verse.  
So S\* V.

Matt. 18. 1, the greatest.] R. Y., (E) *lit.*  
greater.

Matt. 18. 4, greatest.] R. Y., *lit.* the greater.  
Rendered, one of the greatest.

Matt. 18. 11, For.] R. Y., E *omits* this whole  
verse. So S V.

Matt. 18. 20, in my name.] R. Y. says, "The  
name CHRIST is frequently used to denote the  
doctrine, subject, or spirit of His RELIGION.  
... The NAME of a person is HIMSELF or his  
CHARACTER."

Matt. 18. 23, account of.] R. Y., reckoning  
with.

Matt. 19. 3, tempting.] R. Y., trying.

Matt. 19. 9, fornication.] R. Y., whoredom.

Matt. 19. 11, cannot.] R. Y., *lit.* do not.  
He says, "The verbs *can* and *could* are frequently used to signify *duty, right, fitness, or convenience*, and *vice versa* with the negative."

Matt. 19. 28, throne of his glory.] B. N. & Q., his glorious throne.

Matt. 20. 2, penny.] R. Y., denary.

Matt. 20. 13, Friend . . . penny.] R. Y., Comrade . . . denary.

Matt. 20. 23, *it shall be given.*] R. Y., omits.

Matt. 22. 2, marriage.] R. V., marriage feast.

Matt. 22. 6, entreated *them* spitefully.] R. Y., did insult . . . *them*.

Matt. 22. 18, tempt.] R. Y., try.  
hypocrites.] R. Y., judges under a pretence.

Matt. 22. 19, penny.] R. Y., denary.

Matt. 22. 35, tempting.] R. Y., trying.

Matt. 22. 36, Master.] R. Y., teacher.

Matt. 22. 38, first and great.] R. Y., greatest.

Matt. 23. 8, be not ye.] R. Y., *i. e.* choose not to be.

Matt. 23. 16, a debtor.] Marg., R. V., *bound* by his oath. So in v. 18.

Matt. 23. 23, anise.] R. Y., dill.

Matt. 23. 24, at.] R. V., out.

Matt. 23. 32, Fill ye.] R. Y., *or* ye fill.

Matt. 24. 10, betray.] R. Y., deliver up.  
the holy . . . readeth . . . understand.] R. Y.,  
the (or *a*) holy . . . is knowing (it) again *or*  
fully, let him mind, *i. e.* attend to it.

Matt. 25. 8, gone out.] R. Y., going out.

Matt. 25. 9, saying, *Not so*; . . . ] R. Y.,  
saying—Lest . . . ,

Matt. 25. 24, strawed.] R. Y., didst not  
scatter.

Matt. 25. 29.] R. Y. says, "Verbs that signify *being* or *doing* are frequently used of what is only *reckoned*, *reputed*, or *supposed* to be, or to be done."

Matt. 25. 31, the throne of his glory.] R. Y.,  
his glorious throne.

Matt. 25. 36, Naked.] R. Y., *or* exposed.  
See on Mic. 1. 8.



Matt. 26. 6, the leper.] R. Y. says, "An epithet or appellation is sometimes continued even after its cause or appropriateness has passed away."

Matt. 26. 24, betrayed.] R. Y., delivered up. So v. 25.

Matt. 26. 31, offended.] R. Y., stumbled. So v. 33.

Matt. 26. 45, Sleep.] Marg., R. V., Or, *do ye sleep*

Matt. 26. 50, Friend.] R. Y., Comrade.

Matt. 26. 52, shall.] R. Y., ought to.

Matt. 26. 65, blasphemy . . . blasphemy.] R. Y., evil speaking . . . evil speaking.

Matt. 26. 73, bewrayeth.] R. Y., doth make . . . manifest.

Matt. 27. 5, hanged.] R. Y., did strangle.

Matt. 27. 9, Jeremy.] R. Y., Jeremiah.

Matt. 27. 10, appointed.] R. Y., *lit.* arranged with me.

Matt. 27. 11, Thou sayest,] *i. e., literally.* *Liberally*, I am.

Matt. 27. 14, answered . . . to never a word.] R. Y., did not answer . . . not even to one word.

Matt. 27. 44, The . . . cast the same in his teeth.] R. Y., (*one of*) the . . . were reproaching him.

Matt. 27. 56, Magdalene.] R. Y., of Magdala.

Matt. 27. 63, After three days.] R. Y., on the third day. He says, "*From (or at) the end of a certain space of time, includes part of that time, e. g. . . . Matt. 27. 63.*"

Matt. 28. 19, teach.] R. Y., disciple.

Mark 1. 1, gospel.] R. Y., good news.

Mark 1. 4, repentance.] R. Y., reformation.

Mark 1. 14, gospel.] Marg., R. V., (v. 1)

"Or, *good tidings*: and so elsewhere."

Mark 1. 34, to speak, because.] Marg., A. V., Or, *to say that*.

Mark 2. 3, one . . . palsy . . . of.] R. Y., paralytic . . . by. So 2. 4, 5, 9, 10.

Mark 2. 7, blasphemies.] R. Y., evil words.

Mark 2. 17 the righteous . . . repentance.]  
R. Y., righteous men . . . reformation. See on  
Matt. 9. 12.

Mark 2. 21, new.] Marg., A. V., Or, *raw*,  
or, *unwrought*.

Mark 2. 22, bottles.] R. Y., skins. So  
throughout this verse. It means bottles made  
of skins.

Mark 3. 8, And.] R. Y., especially.

Mark 3. 9, lest they should.] R. Y., that  
they may not.

Mark 3. 28, blasphemies . . . blaspheme.]  
R. Y., evil speakings . . . speak evil. So v. 29.

Mark 3. 29, But.] Webster on, But Except.  
. . . Save that.

Mark 4. 12.] See on Matt. 27. 35 and on  
Matt. 13. 13 and on Ex. 4. 21.

Mark 4. 25, he hath.] See on Matt. 25. 29.

Mark 5. 11, nigh unto.] R. V., on.  
mountains.] R. Y., hills.

Mark 5. 30, press.] R. Y., multitude.

Mark 6. 12, repent.] R. Y., reform.

Mark 6. 14, works . . . themselves.] R. Y., powers are working.

Mark 6. 25, by and by in a charger.] R. V., forthwith . . . on a platter. So v. 28.

Mark 6. 33, all cities.] R. Y., all the cities. He says, "Some particles, such as ALL, are frequently used for SOME or MOST." T. & S V reject "and came together unto him." all cities.] Explained, "all the large towns on or near the way."

Mark 6. 37, pennyworth.] R. Y., denaries' worth.

Mark 7. 4, tables.] R. Y., couches.

Mark 7. 17, the house.] R. Y., a house.

Mark 8. 17, heart.] R. Y. says, "Singular nouns are sometimes used collectively, and so denote a multitude, or all that are of the same species."

Mark. 8. 31, after three days.] R. Y., on the third day.

Mark 8. 35, will . . . the gospel's.] Interlinear Translation (Gr. and Eng.), may desire . . . of the glad tidings.

Mark 9. 20, tare.] Marg., R. V., Or, *convulsed*.

Mark 9. 42, offend.] R. Y., cause to stumble.  
So 9. 43, 45, 47.

Mark 9. 43, hell.] R. Y., gehenna. So v. 45.

Mark 10. 29, no man . . . gospel's.] R. Y., no one . . . good news.'

Mark 11. 17, of all.] R. Y., for all.

Mark 11. 22, faith in.] R. Y., faith of.

Mark 12. 15, penny.] R. Y., denary.

Mark 12. 34, discreetly . . . kingdom . . . no man after that.] R. Y., with understanding . . . reign . . . no one any more. See on Joel 2. 19.

Mark 12. 40, damnation.] R. Y., judgment.  
R. V., condemnation.

Mark 13. 11, take no thought.] R. Y., be not anxious.

Mark 13. 14, abomination of desolation.]  
See on Eze. 3. 12.  
mountains.] R. Y., hills.

Mark 14. 3, leper.] R. Y. says, "An epithet

or appellation is sometimes continued even after its cause or appropriateness has passed away, *e. g.* . . . Matt. 26. 6, Simon the leper; though now cured."

Mark 14. 5, pence.] R. Y., denaries.

Mark 14. 30, the.] R. Y., a,

Mark 14. 41, Sleep . . . rest.] See on Matt. 26. 45. R. Y. says, "Verbs that signify the simple act or affect may be understood . . . of the permission—of acting." See v. 42.

Mark 15. 32.] R. Y. says, "The plural number is sometimes used to signify one out of many; in this case there may be an ellipsis of (*one*), *e. g.* . . . Matt. 27. 44."

Mark 16. 7, and Peter.] R. Y., and (specially) Peter.

Luke 1. 47, hath rejoiced.] R. Y. says, "The PAST tense is frequently used to express the CERTAINTY of a future action."

Luke 1. 48, low . . . handmaiden.] See on Eze. 3. 12.

Luke 1. 50, mercy.] R. Y., kindness.

Luke 1. 58, cousins.] R. Y., kindred.

Luke 1. 69, horn.] R. Y., one proclaiming. Webster, a symbol of strength, power, glory, and exaltation. Clarke's Commentary, "a *mighty and glorious saviour.*"

Luke 1. 76, be called.] R. Y., be.

Luke 1. 77, by.] Marg., A. V., Or, *for*.

Luke 2. 1, taxed.] R. Y., enrolled. So v. 3.

Luke 2. 2, taxing.] R. Y., enrolment.

Luke 2. 5, be taxed.] R. Y., enrol himself.

Luke 2. 21.] R. Y., And on the eighth day, &c.

Luke 2. 36, seven years.] See on Eze. 39. 9. from.] Rendered, because of, in, since.

Luke 2. 41, parents.] Joseph can be called a parent here, as properly as one who adopts, or a father-in-law, who are often called parents.

Luke 2. 46, after three days.] R. Y., on the third day.

Luke 3. 3, repentance. R. Y., reformation. So 4. 17.

Luke 3. 23, was supposed.] B. N. & Q., *lit.*, was reckoned in law.

Luke 4. 20, closed the book.] R. Y., folded the roll.

Luke 4. 32, doctrine.] R. Y., teaching.

Luke. 4. 43, preach the kingdom.] R. Y., proclaim good news of the reign.

Luke 5. 21, blasphemies.] R. Y., evil words.

Luke 5. 27, publican.] R. Y., tax-gatherer.

Luke 5. 32, the righteous . . . repentance.] R. Y., righteous men . . . reformation.

Luke 5. 36, No . . . new . . . new.] R. V., No man rendeth a piece from a new garment and putteth it upon . . . else he will rend the new, &c.

Luke 5. 37, bottles.] skins, wine-skins, or skin-bottles. So v. 38.

Luke 6. 1, second . . . first.] Explained, second - first Sabbath. Probably, "the first Sabbath in the second month."

the corn fields.] R. Y., E *omits* the.

Luke 6. 12, mountain.] R. Y., hill.

Luke 6. 36, merciful . . . merciful.] R. Y., pitiful . . . pitiful.



Luke 7. 23, offended.] R. Y., stumbled.

Luke 7. 28, kingdom, &c.] R. Y. comments, "*or* reign . . . during the Christian dispensation."

Luke 7. 29, publicans, justified.] R. Y., tax-gatherers, declared . . . righteous.

Luke 7. 30, against.] R. Y., in reference to.

Luke 7. 33, 34.] See on Matt. 11. 18, 19. winebibber.] R. Y., wine drinker.

Luke 7. 41, pence.] R. Y., denaries.

Luke 7. 47, Wherefore.] R. Y., therefore.

Luke 8. 4, every city.] R. Y., *lit.*, city and city.

Luke 8. 9, might.] R. Y., may.

Luke 8. 10.] See on Mark 4. 12.

Luke 8. 14, cares.] R. Y., anxieties.

Luke 8. 23, filled.] Rendered, being filled.

Luke 9. 2, preach the kingdom.] R. Y., proclaim the reign.

Luke 9. 18, alone.] Interpreted, *in* private.

Luke 9: 24, will save.] may wish to save. So in Matt. 16. 25. See on Matt. 10. 39.

Luke 9. 27, kingdom.] R. Y., reign.

Luke 9. 28, mountain.] R. Y., hill.

Luke 9. 51, when . . . be.] R. Y., in the completing of the days of his being.

Luke 9. 60, Let . . . preach . . . kingdom.] R. Y., Suffer . . . publish . . . reign.

Luke 10. 6, the, &c.] R. Y., E a. Clarke's Commentary, peaceable man.

Luke 10. 9, kingdom.] R. Y., reign. So v.

11.

Luke 10. 13, repented.] R. Y., reformed.

Luke 10. 16.] To avoid erring, in trying to act upon this, is critically important. The test of truth itself must be applied to it. Any words contrary to the words or will of God are not Christ's.

Luke 10. 22, of.] R. Y., by.

Luke 10. 25, tempted.] R. Y., tried.

Luke 10. 35, pence.] R. Y., denaries.

Luke 10. 42, But.] Gr., de. R. Y., *And, then, now, so, but*. One definition of *but* is *only*.

Luke 11. 2, kingdom.] R. Y., reign.

Luke 11. 6, in his journey.] Marg., A. V.,  
Or, *out of his way*.

Luke 11. 12, offer.] Marg., A. V., Gr. *give*.

Luke 11. 20, kingdom.] R. Y., reign.

Luke 11. 32, repented . . . Jonas . . . Jonas.]  
R. Y., reformed at the proclamation of Jonah  
. . . Jonah.

Luke 11. 41.] This gives the idea of clean  
dishes and new clothing, and of imparting of  
what is in the cup, the platter, the heart, and  
the mind. God made all creatures pure.

Luke 11. 50, That.] R. Y., in order *or* so  
that.

Luke 12. 5, him.] R. Y., Him, in Matt. 10.  
28. Gr. ton, in both verses.

Luke 12. 6, farthings.] R. Y., assars.

Luke 12. 8, confess . . . confess.] R. Y.,  
confess with . . . confess with.

Luke 12. 10, against . . . against.] R. Y., to  
. . . to.

blasphemeth.] R. Y., *lit.*, did speak evil.

Luke 12. 20, *Thou fool.*] R. Y., Unthinking one!

Luke 12. 22, Take no thought.] R. Y., Be not anxious. Similarly 12. 25, 26.

Luke 12. 29, of doubtful mind.] R. Y., in suspense.

Luke 12. 39, goodman.] R. Y., master.

Luke 12. 46, in sunder.] R. Y., off.

Luke 13. 4, sinners.] R. Y., debtors.

Luke 13. 23.] This question is supposed to relate only to those believing in Christ, when it was asked.

Luke 13. 32, perfected.] R. Y., completed or ended.

Luke 14. 8, a wedding.] R. V., a marriage feast.

sit . . . room.] R. Y., recline . . . couch.

Luke 14. 9, lowest room.] R. Y., last place.

Luke 14. 10, sit . . . room.] R. Y., recline in the last place.

worship . . . meat.] R. Y., glory before those reclining.

Luke 14. 13.] R. Y. omits "the" throughout v.

Luke 14. 16, bade.] R. Y., called.

Luke 14. 23, compel.] R. Y., *or* constrain.

Luke 14. 24, bidden.] R. Y., called. See v. 16.

Luke 15. 10, that repenteth.] R. Y., re-forming.

Luke 16. 8, in.] R. Y., in respect to.

Luke 16. 9, of . . . mammon . . . everlasting.] R. Y., out of . . . wealth . . . age-during. R. V., by means of, &c.

V<sup>a</sup> A when it faileth. Riches are deceitful.

Luke 16. 15, justify.] R. Y., declaring . . . righteous.

Luke 16. 16, kingdom . . . preached . . . presseth, &c.] R. Y., reign . . . proclaimed good news . . . is pressed towards it. R. Y., the (E *adds* gospel of the) kingdom. S<sup>a</sup> omits and every man presseth into it.

Luke 16. 23, hell.] R. Y., *hades*.

Luke 16. 30, repent.] R. Y., reform.

Luke 17, 1, impossible.] R. Y. says that the Gr. thus rendered may mean fully possible. offences.] Rendered, *occasions of stumbling*.

Luke 17. 2, offend.] R. Y., cause . . . to stumble.

Luke 17. 3, repent.] R. Y., reform.

Luke 17. 33, save.] R. V., gain. See Matt. 10. 39; Mark 8. 35; Luke 9. 24; John 12. 25.

Luke 18. 1, parable.] R. Y., simile.

Luke 18. 17, kingdom.] R. Y., reign.

Luke 18. 32, spitefully entreated.] R. Y., insulted.

Luke 18. 35, was come nigh.] B. N. & Q., was nigh.

Luke 19. 2, the . . . publicans.] R. Y., a chief tax-gatherer.

Luke 19. 26, hath . . . hath not.] R. Y., or uses . . . does not use. See on Matt. 25. 29.

Luke 20. 11, entreated *him* shamefully.] R. Y., dishonoured.

Luke 20. 16, *after* said.] R. Y., Let it not be!

Luke 20. 34, world.] R. Y., age. So. v. 35.

Luke 20. 46, rooms.] R. Y., couches.

Luke 20. 46, feasts.] R. Y., suppers.

Luke 20. 47, damnation.] R. Y., judgment.

Luke 21. 34, cares.] R. Y., anxieties.

Luke 22. 27, sitteth . . . sitteth.] R. Y., is reclining . . . is reclining. So very often in N. T.

Luke 22. 65, blasphemously.] R. Y., speaking evilly.

Luke 22. 70, Ye say, &c.] R. Y., Ye—ye say that (*or* because) I am.

Luke 24. 38, thoughts.] R. Y., reasonings.

Luke 24. 47, repentance.] R. Y., reformation.

John 1. 14, the only.] R. Y., an, &c.

John 1. 16, for.] R. Y., in behalf of, over-against. Marg., R. V., Or, *upon*.

John 1. 17, *but*.] R. Y. omits.  
that.] R. Y., *lit.*, the . . . see De. 18. 15, 18.

John 1. 23, *am*, &c.] See the author's "Proofs of Truth."

John 1. 25, Elias . . . that.] R. Y., Elijah . . . the.

John 1. 31.] R. Y., and I had not known him, but that . . . in, &c.

John 2. 1, the third day.] Explained, "*i. e.* from the last day mentioned." marriage.] R. Y., marriage-feast.

John 2. 4, have I to do with.] B. N. & Q., *lit.*, to me and to. . . . The mother . . . appears to have had . . . charge of the . . . feast. . . . Jesus says, 'Mother, that word of thine is both to me and for thee.' . . . The mother delegates the giving of orders.

John 2. 11, believed.] R. Y., believed (still more).

John 3. 3, again.] R. Y., from above. So v. 7.

John 3. 18, name.] R. Y., (*or* character, *i. e.* person).

John 3. 20, reproved.] R. Y., detected.

John 5. 2, *market*.] R. Y., *gate*.

John 5. 22, but.] R. Y. ("Dictionary"), otherwise, but, *save*. The same word is in Matt. 5. 17. See on Jer. 7. 22, 23.



John 5. 35, were willing to rejoice.] R. Y., willingly rejoiced.

John 5. 39, Search.] R. Y., Ye search.

John 5. 39, think.] R. Y. says, "The verb *think*, *seem*, *account*, sometimes expresses the real existence of the thing."

John 5. 40, And.] Rendered, but, John 1. 20.

John 5. 41, receive not.] See v. 34.

John 5. 44, receive.] R. Y., (study to) receive.

John 6. 21, was at.] R. Y., came unto.

John 6. 27.] R. Y., *lit.* work not the perishing food, but the abiding food. See on 1 Co. 1. 17.

John 6. 32, that.] R. Y., the.

John 6. 45, man.] R. Y., one.

John 6. 68, of eternal.] R. Y., revealing, &c.

John 7. 16, not.] See on Jer. 7. 22, 23.

John 7. 22, therefore.] R. Y., because of this. R. V. omits.

John 7. 24.] See on Jer. 7. 22, 23.

John 7. 28, ye both know.] R. Y., ye (suppose that ye), &c.

John 7. 28, know not.] R. Y. says, "The verb *to know* also implies *affection, approbation, attention, favour, regard, etc.*"

John 8. 9, and.] Rendered, also. See on Jo. 7. 53.

John 8. 16, 17.] See on John 5. 31.

John 8. 21, 22, cannot.] R. Y. says, "CANNOT, in Scripture idiom, frequently means WILL NOT." See on Josh. 24. 19.

John 8. 24, therefore.] S omits.

John 8. 43, cannot.] See on 8. 21, 22.

John 9. 2, that.] R. Y., so that.

John 9. 3, but.] Rendered, notwithstanding.

John 9. 17, that.] R. Y., in that, *or* as to his opening.

John 9. 22, he was.] R. Y. says, "Sometimes the relative refers, not to the nearest antecedent but to one more remote." See 8. 44, of it. R. Y., *i. e.* the lie.

John 9. 35, on.] R. Y., in. So v. 36.

John 9. 39, and, &c.] R. Y., and (that) those beholding (i. e. thinking that they do so), &c. made.] R. Y. says, "Verbs that signify *being*, *doing*, or *being done*, are frequently to be understood of the *knowledge* of the thing done, *e. g.* Hos. 5. 15, till they offend, *i. e.* know or acknowledge their offence."

John 10. 26, 27.] B. N. & Q. divides, "sheep that are mine. 27. As I said unto."

John 12. 25.] See on Matt. 10. 39; Mark 8. 35, and on Mal. 1. 3.

loveth.] R. Y., is the friend of.

John 12. 32.] R. Y., *lit.* 'will draw all (men *or* things) to myself;' the natural result will be so, he intends and wishes it to be so, but it does not follow that the 'drawing' is always effectual." Compare Psa. 75. 2.

John 12. 38.] See on Mark 4. 12.

John 12. 39.] R. Y., because of this . . . because (*or* so that), &c. See on 8. 21, 22. R. Y. also translates the word here rendered, Therefore, *in relation to*.

John 12. 40, He hath blinded.] R. Y., *or* it (i. e. the people of Israel) has blinded. See on Ex. 4. 21.

John 12. 44, on . . . on . . . on.] R. Y., in . . . in . . . in.

not, &c.] R. Y., *lit.* . . . on me (only).

John 12. 47, I judge him not.] R. Y., I do not judge him.

John 13. 19, believe.] See on 14. 1.

John 13. 20.] See on Luke 10. 16.

John 14. 1.] R. Y. says, "A verb sometimes expresses only the continuity or perpetuity of the action, *e. g.* . . . John 2. 11, . . . believed (still more) . . . 14. 1, believe (*i. e.* continue to believe) in God, &c. The form of the verb is the same here as where, in this verse, rendered, believe, in A. V.

John 14. 12.] R. Y. says, "*For because*, is often put for *though*, *e. g.* . . . Acts 1. 17," in which *For* is *hoti*, here rendered, *because*.

John 14. 15, keep.] R. V., ye will keep.

John 14. 28:] B. N. & Q. says, "A mes-

senger or servant is less, for the time being . . .  
than him who sends or employs him."

John 15. 22.] See on John 9. 39.

John 15. 24.] See on John 9. 39.

John 16. 8, reprove.] R. Y., convince *or*  
convict.

John 16. 22, man.] R. Y., one.

John 16. 25, proverbs . . . proverbs.] R. Y.,  
similitudes . . . similitudes.

John 16. 29, proverb.] R. Y., similitude.

John 17. 6, name.] R. Y., "The NAME of a  
person is HIMSELF or his CHARACTER, *e. g.* . . .  
John . . . 17. 6."

John 17. 19, sanctify, &c.] R. Y., *lit.* set-my-  
self-apart, &c. Rendered, consecrate, &c.

John 17. 26.] See on v. 6.

John 21. 15, dined.] R. Y., *or* breakfasted.

Acts 1. 7, hath put, &c.] Rendered, ap-  
pointed by, &c.

Acts 1. 14, and Mary.] R. Y., and (espe-  
cially), &c.

Acts 1. 17, For . . . part.] R. Y., *lit.*, because  
. . . the share.

Acts 1. 18, purchased.] R. Y., acquired (i. e. was the cause of the ground being purchased by the chief-priests).

Acts 2. 23.] See on Ex. 4. 21. Lange's C., Him, delivered according to the determined counsel and foreknowledge of God, ye have received.

Acts 2. 27, hell.] R. Y., hades. So v. 31.

Acts 2. 38, Repent.] R. Y., Reform.

Acts 2. 46, from house to house.] R. Y., at every house.

singleness.] R. Y., simplicity.

Acts 3. 19, Repent . . . when.] R. Y., have another mind . . . so that.

Acts 4. 1, captain.] Marg., A. V., Or, *ruler*.

Acts 4. 28.] See on Ex. 4. 21.

Acts 5. 4, not . . . men.] See on Jer. 7. 22, 23.

Acts 7. 2, of glory.] See on Hos. 9. 7.

Acts 7. 16.] R. Y. says that the Gr. of Hamor is Emmor. B. N. & Q., "Hamor was the hereditary title of the king."

Acts 7. 45, that, &c.] R. Y., having in succession received, . . . Joshua.

Acts 7. 53, by the disposition.] Rendered, *as the ordinance of angels, unto ordinances of angels, and* "looking upon the arrangements of angels (*i. e. the accompaniments of the giving of the Law, regulated by angels*)."  
R. Y., with a view to (*or for, as*) thorough-arrangements of messengers, and did not guard (it).

Acts 7. 59, upon God.] R. Y. omits.

Acts 8. 26, unto the.] R. Y., on the.

Acts 8. 36, me to be.] R. Y. says, "The infinitive mood is sometimes used for . . . a participle."

Acts 9. 2, of this way.] R. Y., being of the Way (revealed by Jesus).

Acts 9. 33, sick, &c.] R. Y., paralyzed.

Acts 10. 20, nothing.] Rendered, not.

Acts 10. 21, wherefore.] R. Y., for which.

Acts 10. 37, *I say*.] R. Y. omits.

Acts 10. 43, shall.] R. Y., *lit.*, doth.

Acts 11. 12, nothing doubting.] T. rejects.  
R. Y., *lit.* making no distinction.

Acts 11. 18, repentance.] R. Y., reformation.

Acts 12. 5, prayer . . . ceasing.] R. Y., fervent prayer was being made.

Acts 12. 7, the . . . came upon.] R. Y., a . . . stood by.

Acts 12. 10, his.] R. Y., its.

Acts 13. 1, which, &c.] R. Y., Herod the tetrarch's foster-brother, &c.

Acts 13. 5, to, &c.] R. Y., *as* a ministrant.

Acts 13. 15, *Ye* . . . brethren.] R. V., Brethren.

Acts 13. 34, *now*, &c.] R. Y., no more about to turn over . . . stedfast kindnesses (promised to) David. He says, "*No more* . . . has sometimes *no* reference to time past, *e. g.* . . . Acts 13. 34."

Acts 13. 45, blaspheming.] R. Y., speaking evil.

Acts. 14. 21, taught.] R. Y., disciplined.

Acts 15. 4, of . . . *of* the apostles and elders.] R. Y., *lit.*, by . . . the apostles, and the elders. This rendering is important, in studying about the three orders of the ministry.



Acts 15. 17, might.] R. Y., may.  
upon . . . called.] Explained, "*I. e.* who are  
called by My Name, treated as My people,  
regarded as My children."

Acts 16. 3, knew all.] R. Y., all knew.

Acts 17. 3, Christ.] R. Y., the Christ.

Acts 17. 4, consorted with.] R. Y., attached  
themselves to.

Acts 17. 21, spent . . . else.] R. Y., for  
nothing else were at leisure.

Acts 17. 23, devotions . . . altar. . . . To . . .  
GOD.] R. Y., objects of worship . . . erection . . .  
To God—unknown.

Acts 17. 30, winked at.] R. Y., having over-  
looked.

Acts 18. 5, Christ.] R. Y., the Christ.

Acts 18. 6, blasphemed . . . *be.*] R. Y.,  
speaking evil . . . *is.*

Acts 18. 9, hold not thy peace.] R. Y., be  
not silent.

Acts 18. 13, *fellow.*] R. Y., one.

Acts 18. 28, convinced.] R. Y., was refuting.  
was, &c.] Marg., A. V., Or, *is the Christ.*

Acts 19. 8, disputing.] R. Y., reasoning.

Acts 19. 9, that way.] R. Y., the way.

disputing.] R. Y., reasoning.

school.] R. Y., *or* place of ease.

Acts 19. 22, that ministered.] R. Y., acting-as-deacons.

Acts 19. 38, law is open.] R. Y., court *days* are held.

Acts 20. 9, loft.] R. Y., story.

Acts 23. 6, Men *and*.] R. V. omits.  
of the hope.] R. Y., concerning hope.

Acts 23. 26, *sendeth*.] R. Y. omits.

Acts 23. 27, an army.] R. Y., *lit.*, the soldiery.

Acts 23. 30, Farewell.] R. Y., be strong.

Acts 26. 11, compelled . . . blaspheme.] R. Y., necessitating . . . speak injuriously.

Rendered, *Perhaps*, sought to compel, &c.

R. Y. (L. T.), I was constraining . . . speak evil.

Acts 26. 20, coasts.] R. Y., region.

Acts 27. 3, entreated . . . refresh himself.]

R. Y., treating . . . receive *their* care.

Acts 27. 22, *any man's.*] R. Y. omits.

Acts 28. 25-27.] See Isa. 6. 9, 10.

Rom. 1. 2, *afore.*] R. Y., *before.*

Rom. 1. 5, *grace and apostleship.*] R. Y., *the grace of apostleship.*  
obedience to the faith.] R. Y., *stedfast obedience.*

Rom. 1. 9, *without ceasing*] See on Ex. 30. 8.

Rom. 1. 17, *of.*] R. Y., *which comes from.*  
*from faith to faith.*] See on Psa. 84. 7.

Rom. 1. 19, *in.*] R. Y., *among.*

Rom. 1. 23, *into.*] R. V., *for.*  
Rendered, "*for an image of the form of corruptible man . . . they exchanged one object of worship for another.*"

Rom. 1. 24.] See on Ex. 4. 21. S V A *omit* also.

Rom. 1. 25, *changed . . . into.*] R. V., *exchanged . . . for.*  
*more.*] R. Y., *rather.*

Rom. 1. 28, *like . . . reprobate.*] *Interlinear*

Translation, approve . . . unapproving.  
retain.] Marg., A. V., Or, *acknowledge*.

Rom. 2. 4, riches.] See on Eze. 3. 12.

Rom. 2. 25, made.] R. Y., reckoned.

Rom. 3. 4, be true.] R. V., be found, &c.  
justified.] R. Y., declared righteous.

Rom. 3. 19, become.] R. Y., acknowledge  
themselves.

Rom. 4. 5, justifieth.] See on Matt. 26. 6.  
Whoever is justified by God is prepared for  
Heaven, and whoever is a sinner is not prepared  
for Heaven.

Rom. 4. 25, for . . . for.] R. Y., because of  
. . . because of.

Rom. 5. 11, atonement.] R. Y., reconciliation.

Rom. 5. 17, gift.] R. Y., free gift.

Rom. 5. 18, Therefore . . . the offence of one.]  
R. Y., So, then . . . one offence.

Rom. 5. 18, *judgment came* upon all men to.]  
R. Y., to all men *it is*.

the righteousness of one.] R. Y., one declaration  
of 'Righteous.'

Rom. 5. 20, abound.] See on Ps. 51. 4.

Rom. 6. 6, is.] R. Y., was.

Rom. 6. 6, destroyed.] R. Y., made useless. that henceforth we should not serve.] R. Y., for our no longer serving.

Rom. 6. 14, the.] R. Y. omits. So v. 15. See v. 19.

Rom. 6. 15, God forbid.] R. Y., let it not be ! So 11. 11.

Rom. 6. 17, ye were.] R. V., whereas ye, &c. which, &c.] R. V., whereunto ye were delivered.

Rom. 6. 19, iniquity . . . iniquity.] R. Y., lawlessness . . . lawlessness. See on Psa. 84. 7. unto holiness.] R. Y., with a view to holiness.

Rom. 7. 5, motions.] R. Y., passions. which were.] The Gr. omits *were*. Rt. Rev. G. Moberly says that this means, which *were known to be such*. See 7. 7, 13.

Rom. 7. 6.] See v. 14 and John 6. 63.

Rom. 7. 7, God forbid.] R. Y., let it not be ! So v. 13 ; 9. 14.

lust.] R. Y., covetousness.

Rom. 7. 13, become.] See on Psa. 51. 4.

Rom. 7. 14, under sin.] R. Y., by the sin.

Rom. 7. 15, allow.] R. V., know. R. Y. says, "The verb *to know* also implies *affection, approbation, attention, favour, regard, etc.*"

Rom. 7. 17.] See on 1 Co. 1. 17.

Rom. 7. 21, with.] R. Y., near.

Rom. 7. 24, the, &c.] R. Y., this dying or dead body.

Rom. 8. 1, after . . . after.] R. Y., according to . . . according to. So 8. 4, 5, 13.

Rom. 8. 3, for.] R. Y., because of. Marg., A. V., Or, *by a sacrifice for*.

Rom. 8. 6, in.] Gr. en, rendered, *for, with, of, under, toward, unto, after, with, because of, &c.*

Rom. 8. 13, do mortify.] R. Y., put to death.

Rom. 8. 23, *to wit*.] R. Y. omits.

Rom. 8. 31, *can be*.] R. Y., *is*.

Rom. 9. 3, were, &c.] R. Y., to be anathema (i. e. something 'laid up' on the altar) from or because of the Christ, &c.

Rom. 9. 16.] See on Jer. 7. 22, 23.

Rom. 9. 18, whom . . . hardeneth.] R. Y., on whom . . . puts hardship. See on Gen. 3. 8 and on Isa. 23. 9.

Rom. 9. 25, O see.] R. Y., *Greek name of the prophet Hosea.*

Rom. 9. 31, law of righteousness.] R. Y. righteousness of law.

Rom. 9. 32, by . . . by.] R. Y., out of . . . out of that.] R. V., the.

Rom. 11. 2, Wot ye not . . . of Elias.] R. Y., have ye not known—in Elijah—what, &c.

Rom. 11. 4, *the image of.*] R. Y. omits.

Rom. 11. 7, blinded.] Marg., A. V.; Or, *hardened.* See on v. 8. and Ex. 4. 21; Gen. 3. 8; Isa. 23. 9.

Rom. 11. 8.] See on v. 7.

Rom. 11. 9, 10.] See on Isa. 44. 12.

Rom. 11. 11, through.] R. Y., by their falling away the salvation (is preached).  
provoke . . . to jealousy.] R. Y., make . . . very zealous.

Rom. 11. 32.] See on Gen. 3. 8; Ex. 4. 21; Isa. 23. 9.

Rom. 12. 3, man.] R. Y., one.  
not, &c.] R. Y., not to think above what it  
behoveth to think; but to think so as to think  
wisely, as to each God did deal a measure of  
faith.

Rom. 12. 8, *let him do it.*] R. Y. omits.

Rom. 12. 10.] R. Y., with natural affection  
loving one another in the brotherly love; in  
the honour, leading one another forward.

Rom. 12. 16, Mind, &c.] R. Y., not minding  
the high things, but with the lowly going along.  
See on 1 Cor. 1. 17. Explained, *i. e. seek not  
to escape from.*

Rom. 13. 1, powers.] R. Y., authorities.

Rom. 13. 2, power . . . damnation.] R. Y.,  
authority (so v. 3) . . . judgment.

Rom. 13. 5, for wrath.] R. Y., because of,  
&c.

Rom. 13. 8, to love.] R. Y. says, "The in-  
finitive mood is sometimes used for . . . the  
imperative."



Rom. 13. 11, believed.] Rendered, *first became (Christian) believers.*

Rom. 13. 13, honestly.] R. Y., becomingly. rioting.] R. Y., revellings.

chambering.] R. Y., (Dictionary), lying in bed, (Concise Commentary) embracings. He says, "When two substantives, relating to the same thing, come together, either with or without a conjunction, the latter may be regarded as an emphatic adjective, and is then so translated."

Rom. 14. 1.] R. Y., receive (*add* to yourselves), not for a deciding, &c.

doubtful.] R. Y., judging diversely.

disputations.] R. Y., diverse speaking *or* reckoning.

Rom. 14. 13.] See on 1 Cor. 1. 17.

Rom. 14. 14, nothing.] Explained, "*i. e.*, according to the context, no kind of food." See v. 6 and on 1 Cor. 10. 23.

but.] Interlinear V., except.

Rom. 14. 15, Destroy not.] See on Gen. 3. 8.

Rom. 14. 16, Let not.] R. Y., give none occasion that.

Rom. 11. 20.] See on Gen. 3. 8.

All things.] See on 14. 14.

Rom. 14. 21, offended.] R. Y., made to fall.

Rom. 14. 22, condemneth not . . . alloweth.]

R. Y., is not judging . . . doth approve.

Rom. 14. 23, doubteth . . . damned.] R. Y., is making a difference . . . condemned.

Rom. 15. 20, have I strived.] R. Y., counting it honour.

Rom. 15. 24, brought on my way thitherward.] R. Y., set forward thither.

Rom. 15. 29, fulness of the blessing of the gospel.] R. Y. says, "The genitive case, the latter of two nouns, with respect to its use and signification, is not uniform, but various, *e. g.* . . . *The adjunct* (the genitive of the adjunct). Of inhaeson, *e. g.* . . . ungodly lusts, *lit.* lusts of ungodliness."

1 Cor. 1. 3, *be.*] R. Y. omits.

1 Cor. 1. 10, perfectly joined together.] R. Y., perfected.

1 Cor. 1. 17, words.] R. Y., discourse.

I Cor. 1. 18.] See on Jer. 2. 23, 24.

I Cor. 1. 23.] See on Jer. 2. 23, 24.

I Cor. 2. 2, determined not.] Rendered, did not determine, &c.

I Cor. 2. 4, enticing . . . man's.] R. Y., persuasive . . . human.

of the, &c.] See on Rom. 13. 13; 15. 29. R. Y., *lit.* of spirit, &c.

I Cor. 2. 8, of glory.] See on Rom. 13. 13; 15. 29.

I Cor. 2. 12, Spirit.] The Gr. begins with a small letter.

I Cor. 2. 14, natural.] R. Y., animal (*or* sensual).

are foolishness.] See on Matt. 25. 29.

I Cor. 2. 15, judgeth . . . judged.] Marg., A. V., Or, *discerneth*. Or, *discerned*.

I Cor. 3. 5, as the Lord gave to every man.] R. Y., to each as the Lord gave.

I Cor. 3. 7.] R. Y. says, "Where one of two things is preferred before the other, the one in Scripture language is affirmed, and the other denied."

1 Cor. 3. 9, husbandry.] R. Y., tillage.

1 Cor. 3. 13, the day.] R. Y., *that* day.

1 Cor. 4. 1.] R. Y. says, "The particles of similitude sometimes express *reality* also, *e. g.* . . . 1 Co. 4. 1, let a man (so) account (of) us (as of), &c.

1 Cor. 4. 4, I . . . myself.] Rt. Rev. J. R. Woodford, I know nothing against myself.

1 Cor. 4. 5, every man.] R. Y., each. See 4. 1-4.

1 Cor. 4. 10.] See on Jer. 2. 23, 24. Pulpit C., "'dishonoured' also means 'disfranchised.'"

1 Cor. 4. 11, naked.] R. Y., *destitute*.

1 Cor. 4. 13, *are*,] R. Y. omits.

1 Cor. 4. 17, bring . . . be in.] R. Y., remind you of my ways in.

1 Cor. 4. 20.] See on 1 Cor. 3. 7.

1 Cor. 5. 3, as absent.] R. Y. says, "The particles of similitude sometimes express reality also."

1 Cor. 5. 5.] R. Y., "'give over . . . the Adversary,' by henceforth treating him as a

'heathen man,' who has returned to his old master." Rt. Rev. J. R. Woodford says, "The force or effect of Excommunication is involved in the words '*to deliver unto Satan.*'"

1 Cor. 5. 9, an, &c.] R. Y., the epistle (now lost), not to be mixed up with whoremongers.

1 Cor. 6. 4, things, &c.] Interpreted, *questions of property*.

set, &c.] Rendered, those who are of no account in the church (*i. e. heathens*), do ye set them to judge?

1 Cor. 6. 9, abusers, &c.] R. Y., sodomites.

1 Cor. 6. 12, All, &c.] R. Y., *or every thing* (in the way of food).

expedient.] Marg., A. V., Or, *profitable*.

1 Cor. 7. 2, *to avoid*.] R. Y., because of.

1 Cor. 7. 5, Defraud.] R. Y., to deprive of, take away by fraud.

1 Cor. 7. 6, by, &c.] R. Y., *by way of* (A) concession. Pulpit C., "'by way of permission' to Christians, not 'by way of injunction.'"

See 7. 10, 12, 25; 14. 37.

1 Cor. 7. 7-40.] See 7. 10, 12, 25; 14. 37.

1 Cor. 7. 9, cannot.] R. Y. says, "CANNOT, in Scripture idiom, frequently means WILL NOT."

cannot contain.] R. Y., have not continence.

let, &c.] R. Y. says, "The imperative is sometimes put for the future." See Rev. 22. 11, and on 1 K. 22. 22.

it is.] See on Matt. 25. 29.

burn.] Explained, *i. e. with desire*. See v. 6. Incontinence goes with unbelief. See 2 Cor. 6. 14.

1 Cor. 7. 12, the rest.] Lange's C. says, "those living in mixed marriage, having been converted in wedlock."

send, &c.] R. Y., E leave her.

1 Cor. 7. 15, in.] R. Y., (*or with*) such cases (*or persons*). Bp. Woodford says, "The separation here spoken of is . . . not *divorce*."

to.] Gr. en, rendered, A. V., for, into, etc. See v. 12.

1 Cor. 7. 22.] R. Y., for he who *is* in the

Lord having been called a servant . . . the free-man, having been called; is, &c.

servant . . . servant.] Rendered, *slave*. So v. 21.

1 Cor. 7. 23, be not . . . servants.] Rendered, do not make yourselves . . . slaves. R. Y., become not bondsmen.

1 Cor. 7. 25, virgins.] Bp. Woodford, "That is, . . . of either sex."

1 Cor. 7. 26-40.] See 7. 12, 25.

1 Cor. 7. 26, for . . . distress.] R. Y., because of . . . necessity.

so, &c.] R. Y., that the matter be thus:

1 Cor. 7. 32, carefulness.] R. Y., anxiety. careth.] R. Y., is anxious. So v. 33.

1 Cor. 7. 35, snare.] R. Y., noose. See on Psa. 11. 6.

that which is comely, and that ye may attend upon.] R. Y., the seemliness and devotedness to.

1 Cor. 7. 36, any . . . if . . . age.] R. Y., and if any one thinketh (it) to be unseemly to

his virgin (daughter), if she may be beyond the bloom of age, and it ought so to be, let him do . . . let them give (her) in marriage.

toward, &c.] Interlinear Translation, to his virginity, if he be beyond [his] prime.

then.] R. Y. says, "The *number* of the relative is sometimes different from that of the antecedent," and "Sometimes the relative refers, not to the nearest antecedent but to one more remote."

I Cor. 7. 37, virgin.] R. Y., virgin (daughter). So R. V. Interlinear Translation, virginity.

I Cor. 8. 2.] S V A omit And.

I Cor. 8. 3, any man . . . of him.] R. Y., any one . . . by Him, He says, "The verb *to know* also implies *affection, approbation, attention, favour, regard, etc.*"

I Cor. 8. 6, in.] R. Y., to. Marg., A. V., Or, *for*.

I Cor. 9. 17, For, &c.] Bp. Woodford interprets, "If I preached it *willingly* (that is, having taken up the task of myself), then I



might claim a reward. If . . . *unwillingly*, that is, as one appointed and sent by One mightier . . . I . . . cannot glory in doing that which it is my office to do."

I Cor. 9. 23, with *you*.] Rendered, with others.

I Cor. 10. 6, were . . . examples.] R. Y., became types.

I Cor. 10. 11, ensamples.] Marg., A. V., Or, *types*.

ends . . . world.] R. Y., end . . . ages.

I Cor. 10. 13, common to man.] R. Y., *lit.*, human. Marg., A. V., Or, *moderate*.

I Cor. 10. 23, expedient.] R. Y., profitable.

I Cor. 10. 25, shambles.] R. Y., meat-market.

I Cor. 10. 30, by grace.] R. Y., thankfully.

I Cor. 10. 31, to.] Gr. eis, rendered, for, concerning, toward, into, in, etc.

I Cor. 11. 5, prophesieth.] See 14. 3.

I Cor. 11. 7, cover.] R. Y., cover thoroughly. image and glory.] See on Hos. 9. 7.

I Cor. 11. 10, power.] Marg., A. V., That is,

*a covering, in sign that she is under the power of her husband.* R. Y., authority.

angels.] R. Y., 'messengers,' i. e. ministers.

I Cor. 11. 13, uncovered.] R. Y., not thoroughly covered?

I Cor. 11. 16.] Bp. Woodford, "If, he says, 'a person will not be convinced by my reasoning, let him bow to the custom of the Churches of God.'" See 11. 13, 14.

I Cor. 11. 22, have not.] Marg., A. V., Or, *are poor.*

I Cor. 11. 26, ye do shew.] Marg., A. V., Or, *shew ye.*

I Cor. 11. 28, examine.] R. Y., be proving.

I Cor. 11. 29, damnation.] R. Y., 'judgment,' of condemnation.

I Cor. 11. 31, would judge.] R. Y., were discerning.

I Cor. 12. 1, spiritual *gifts*.] R. Y., the spiritual things.

I Cor. 12. 3, accursed.] R. Y., anathema. no man can.] R. Y. says, "CANNOT, in Scripture

idiom, frequently means WILL NOT, *e.g.* . . . I Co. . . . 12. 3."

but by.] R. Y., except in.

I Cor. 12. 5, administrations.] Marg., A. V., Or, *ministrics*.

I Cor. 12. 28, miracles.] R. Y. (Dictionary), work of power. So v. 29. Gr. of *miracles*, v. 28, is just the same as that of *workers of miracles*, v. 29.

I Cor. 13. 5, behave itself . . . own . . . easily provoked . . . thinketh no.] R. Y., act . . . provoked . . . doth not impute.

I Cor. 13. 8, Charity . . . fail . . . vanish away.] R. Y., The love . . . become useless . . . become useless.

I Cor. 13. 11, child, &c.] R. Y., babe . . . babe . . . bābe . . . babe . . . babe.

I Cor. 14. 1, Follow after charity . . . desire . . . *gifts*, but.] R. Y., PURSUE the love . . . seek earnestly the . . . things, and. See v. 3.

I Cor. 14. 5, all.] Masculine. See v. 3.

I Cor. 14. 6, by . . . by . . . by . . . by.] R. Y., in . . . in . . . in . . . in.

I Cor. 14. 24, all.] Masculine.  
convinced of . . . judged of.] R. Y., convicted  
by . . . discerned by.

I Cor. 14. 26, every one.] Masculine.

I Cor. 14. 27, two . . . three.] Bp. Wood-  
ford explains these words to refer to persons.  
The Gr. for *by* (before *two*) is rendered,  
through, *with acc.* in, with, etc.

I Cor. 14. 29.] R. Y., And prophets—let  
two or three speak, and let the others discern.

I Cor. 14. 30, hold his peace.] R. Y., be  
silent.

I Cor. 14. 31, ye may all.] R. Y., *lit.* ye are  
all able. Masculine.

I Cor. 14. 34, under obedience.] R. Y.,  
subject.

I Cor. 14. 36, What.] R. Y. omits.

I Cor. 14. 38, any man . . . let, &c.] R. Y.,  
any one, &c. He says, "The infinitive mood  
is sometimes used for . . . the future."

I Cor. 15. 28, all in all.] all, all.

I Cor. 15. 29.] "B. N. & Q." says, "This

... may perhaps be best explained by supposing an *enallage of number*, the plural being used for the singular, as in Mat. 2. 28 . . . 9. 8 . . . 'men,' where *Christ* only is meant; 27. 44, 'the thieves . . . cast' . . . but only one of them did so. . . . 'Baptized in behalf of the dead one,' even Christ."

1 Cor. 15. 31, I protest.] R. Y. omits. by, &c.] R. Y., Every day do I die, by the glorying of you that I have, &c.

1 Cor. 15. 41, 42.] R. Y. says, "Sometimes the comparative particle is not expressed, but understood."

1 Cor. 16. 3, when.] R. Y., whenever. liberality.] Marg., A. V., *gift*.

1 Cor. 16. 13, quit you like men.] R. Y., be men.

1 Cor. 16. 23, *be*.] R. Y., *lit.*, *is*. So v. 24 and 2 Cor. 1. 3.

2 Cor. 1. 2, *be*.] R. Y. omits.

2 Cor. 1. 6, afflicted.] R. Y., in tribulation. effectual.] R. Y., wrought.

2 Cor. 1. 12, rejoicing . . . with . . . by . . . have had our conversation . . . to you-ward.]

R. Y., glorying . . . in . . . in . . . did conduct ourselves. . . . toward you.

2 Cor. 1. 17.] R. Y., This, therefore, counseling, &c.

purpose . . . purpose.] R. Y., counsel . . . counsel.

2 Cor. 2. 5, overcharge.] R. Y., burden.

2 Cor. 2. 16, the savour . . . the savour.] R. Y., a fragrance . . . a fragrance. See on Psa. 84. 7.

2 Cor. 3. 6, able, &c.] R. Y., sufficient *to be* . . . a new covenant, not of (the) letter, but of (the) spirit.

2 Cor. 3. 10, was made glorious had no glory.] R. Y., has been glorified has not been glorified.

2 Cor. 3. 13.] R. Y., and *are* not . . . for the sons . . . not to strain (their eyes) . . . made useless.

2 Cor. 3. 18, open.] R. Y., unvaild. glass.] R. Y., mirror.

changed.] R. Y., being transformed.

from . . . glory.] See on Ps. 84. 7.

2 Cor. 4. 2, dishonesty.] R. Y., shame.

2 Cor. 4. 4, glorious gospel.] R. Y., gospel of the glory, &c.

2 Cor. 4. 11, might . . . mortal.] R. Y., may . . . dying.

as.] R. Y. says, "The particles of similitude sometimes express reality also.

2 Cor. 5. 4, *this*.] R. Y., the.

2 Cor. 5. 9, labour.] R. Y., are ambitious. present or absent.] R. Y., at home or away from home.

accepted of.] R. Y., well pleasing to.

2 Cor. 5. 13, be beside ourselves.] R. Y., set ourselves forth. See on Jer. 2. 23, 24.

2 Cor. 6. 3, Giving.] R. Y., we are giving.

2 Cor. 6. 5.] R. Y., *or* in strokes, in watches. in uprisings, in toils, in sleeplessnesses, &c.

2 Cor. 6. 6.] R. Y., 'in chastity, in . . . in . . . in benignity (*or* utility), in holy spirit, in love unhyprocritical.'

2 Cor. 6. 7.] R. Y., in . . . in . . . through the armour (*or* weapons).

2 Cor. 6. 8, By.] R. Y., through.

2 Cor. 6. 9, unknown.] R. Y., *or* ignorant.

2 Cor. 6. 13.] R. Y., and *as* a recompense of the same kind, (as to children I say *it*,) Be ye widened *or* broadened.

2 Cor. 7. 4.] R. Y., much to me *is* my freedom . . . much to me.

2 Cor. 7. 9, repentance.] R. Y., reformation. So v. 10.

2 Cor. 7. 11, carefulness.] R. Y., diligence. yea, *what* clearing, &c.] R. Y., but defence, but displeasure, but . . . but longing desire, but . . . but.

2 Cor. 8. 8.] See on 1 Cor. 1. 17. Compare 1 Cor. 7. 6, 12, 25.

2 Cor. 8. 20, Avoiding.] R. Y., sending out.

2 Cor. 8. 21 honest.] R. Y., right.

2 Cor. 9. 8, toward.] R. Y., to.

2 Cor. 9. 10.] R. Y., and may He who is supplying . . . sower, and bread for food, supply and multiply, &c.



2 Cor. 9. 13.] R. Y., through the proof . . .  
for the subjection of your confession, &c.

2 Cor. 10. 1, by.] R. Y., through.

2 Cor. 10. 2, to the flesh.] R. Y., to flesh.

2 Cor. 10. 13.] R. Y., and we in regard to  
the unmeasured things will not boast ourselves,  
&c.

rule, &c.] R. Y., line that the God of measure  
did appoint to us—to reach, &c.

2 Cor. 10. 15, things without *our* measure,  
*that is*, of . . . rule.] R. Y., the things not  
measured, in . . . line.

2 Cor. 10. 16, preach the gospel.] R. Y.,  
proclaim good news.

2 Cor. 11. 1.] R. Y., *lit.*, O THAT ye were  
bearing with me a little of the folly, but ye also  
do bear, &c.

2 Cor. 11. 4, another gospel.] R. Y., other  
good news.

ye might, &c.] R. Y., well were ye bearing *it*.

2 Cor. 11. 8, taking,] R. Y., *lit.*, having  
taken.

2 Cor. 11. 12, glory.] R. Y., boast.

2 Cor. 11. 16, boast myself.] R. Y., boast.

2 Cor. 11. 27.] R. Y., in laboriousness, &c.

2 Cor. 11. 33, basket, &c.] R. Y., rope basket  
... through the wall, &c.

2 Cor. 12. 1.] R. Y., TO boast, really, is not  
profitable for me, for, &c.

2 Cor. 12. 2, above fourteen.] R. Y., four-  
teen.

cannot tell . . . cannot tell.] R. Y., *lit.*, have  
not known . . . have not known. So v. 3.

up.] R. Y., away.

2 Cor. 12. 4, up into.] R. Y., away, to the.  
words.] R. Y., sayings.

lawful.] R. Y., possible.

2 Cor. 12. 11, glorying.] R. Y., boasting.

2 Cor. 12. 20, debates.] R. Y., strifes.  
backbitings.] R. Y., evil-speakings.

tumults.] R. Y., insurrections.

2 Cor. 13. 4, though.] R. Y., even if.

2 Cor. 13. 7, honest . . . reprobates.] R. Y.,  
right . . . disapproved.

Gal. 1. 10, should, &c.] R. Y., would not have been Christ's bondsman.

Gal. 1. 11, certify.] R. Y., make known to. of . . . after.] R. Y., by . . . according to.

Gal. 1. 14, profited.] R. Y., was advancing. equals.] R. Y., equals in age. traditions.] R. Y., deliverances.

Gal. 1. 16, in . . . him . . . heathen.] R. Y., in (*or* by) . . . him good news . . . nations.

Gal. 2. 2, communicated . . . them which were of reputation.] R. Y., did submit . . . those esteemed.

Gal. 2. 3, neither.] R. Y., not even.

Gal. 2. 5, gave place.] R. Y., yielded.

Gal. 2. 7, contrariwise.] R. Y., on the contrary.

Gal. 2. 9, seemed . . . heathen.] R. Y., were esteemed . . . nations.

Gal. 2. 16, justified by the works of the law, but . . . even . . . justified . . . by the works of the law: for by the works of the law . . . justified.] R. Y., *lit.*, declared righteous by

works of law, if not . . . also . . . declared righteous . . . by works of law, . . . declared righteous by works of law shall be no flesh.

Gal. 2. 17, justified.] R. Y., declared righteous.

therefore . . . God forbid.] R. Y., then . . . let it not be!

Gal. 3. 5, by the works of the law.] R. Y., by works of law.

Gal. 3. 8, justify, &c.] R. Y., declared righteous . . . did proclaim before the good news.

Gal. 3. 13, made a curse.] See on Jer. 2. 23, 24 and on Hos. 9. 7.

Gal. 3. 18, of the law . . . of . . . by.] R. Y., by law . . . by . . . through.

Gal. 3. 19, *and*, &c.] R. Y., having been set in order through messengers in . . . mediator, *or* middle-man.

Gal. 3. 22, concluded.] R. Y. did shut up. See on Eze. 14. 9.

Gal. 3. 24, schoolmaster . . . justified.] R. Y., child-conductor (so v. 25) . . . declared righteous.

Gal. 4. 3, Even . . . bondage.] R. Y., also . . . servitude.

Gal. 4. 4, made . . . made, &c.] R. Y., come . . . come under law.

Gal. 4. 9, or . . . beggarly . . . bondage?] R. Y., and . . . poor . . . servitude? See on Ro. 7. 15.

Gal. 4. 13, how.] R. Y., that.

Gal. 4. 14, temptation.] R. Y., trial (i. e. failure of sight?).

Gal. 4. 15, Where . . . bear you record.] R. Y., what . . . testify to you.

Gal. 4. 17, zealously affect . . . exclude you, &c.] R. Y., are zealous for you . . . shut us out, that for them ye may be zealous.

Gal. 4. 19, of, &c.] R. Y., with . . . am pained, &c.

Gal. 4. 29, after . . . after.] R. Y., according to . . . according to.

Gal. 5. 1, us . . . the . . . bondage.] R. Y., you . . . a . . . servitude.

Gal. 5. 4, are justified by the law.] R. Y., in law are declared righteous.

Gal. 5. 16, lust.] R. Y., desire.

Gal. 5. 23, such.] Interlinear V., such things.

Gal. 5. 24, affections and lusts.] R. Y., passions and the over-desires.

Gal. 6. 14, God forbid.] R. Y., let it not be.

Gal. 6. 16, mercy.] R. Y., kindness.

Gal. 6. 18, *be*.] R. Y., *is*.

Eph. 1. 2, *be*.] R. Y. omits.

Eph. 1. 3, *be*.] R. Y., *is*.

heavenly.] R. Y., the heavenly.

Eph. 1. 10, That in.] R. Y., in regard to.

Eph. 1. 13, of truth . . . of promise.] See on Ecc. 8. 5.

Eph. 1. 23, all in all.] all, all.

Eph. 2. 3, had our conversation.] R. Y., did walk.

lusts.] R. Y., desires.

fulfilling.] R. Y., doing.

mind.] R. Y., thoughts.

Eph. 2. 5, saved.] R. Y., having been saved.

Eph. 2. 10, hath . . . ordained, &c.] R. Y., did . . . prepare, that in them we may walk.

Eph. 2. 14.] Explained, "*our . . . both . . . us*] Jew and Gentile . . .

*one new man*] The Jewish and the Gentile elements."

both.] "ye" and "Christ," v. 12.

Eph. 3. 3, afore.] R. Y., before.

Eph. 3. 6, gospel.] R. Y., good news.

Eph. 3. 12, boldness.] R. Y., freedom.

Eph. 3. 13, desire.] R. Y., ask.

Eph. 3. 19.] B. N. & Q. says, "It is not 'knowledge' in general that the love . . . is said to surpass, but . . . the knowledge of it."

Eph. 3. 21, *be*.] R. Y., *lit.*, *is*.

Eph. 4. 10, fill.] R. Y., fill out.

Eph. 4. 13, in.] R. Y., to.

Eph. 4. 15, speaking the truth.] R. Y., being true.

Eph. 4. 18, blindness.] R. Y., hardness.

Eph. 4. 24, after.] R. Y., according to holiness.] R. Y., kindness.

Eph. 5. 5, of Christ and of God.] R. Y., of the Christ and God.

Eph. 5. 6, man.] R. Y., one.

Eph. 5. 8, darkness . . . light.] R. Y., very dark . . . fully enlightened.

Eph. 6. 9, forbearing threatening.] R. Y., letting threatening alone.

neither, &c.] R. Y., and acceptance of persons is not, &c.

Eph. 6. 12, powers.] R. Y., authorities. rulers, &c.] R. Y., world-rulers . . . this age.

Eph. 6. 15, gospel, &c.] R. Y., good-news of the peace.

Eph. 6. 19, gospel.] R. Y., good news.

Eph. 6. 23, *be.*] R. Y. omits. So v. 24; Phil. 1. 2.

Phil. 1. 3, 4, upon every.] Interlinear V., on the whole. See on Ex. 30. 8.

Phil. 1. 5, fellowship in, &c.] R. Y., contribution to the good news, &c.

Phil. 1. 6, the.] R. Y., a.

Phil. 1. 7.] R. Y., according as it is righteous . . . this in behalf of you all . . . heart, both in my bonds . . . good news, all of you being fellow-partakers with me of grace.



- Phil. 1. 8, record.] R. Y., witness.  
greatly I long after.] R. Y., I long for.  
Phil. 1. 9, knowledge.] R. Y., full knowledge.  
Phil. 1. 10.] R. Y., for your proving the things that differ, that ye may be pure, &c.  
Phil. 1. 12, understand.] R. Y., know.  
fallen out.] R. Y., come.  
Phil. 1. 13, palace.] R. Y., prætorium.  
Phil. 1. 27, let your conversation be.] R. Y., conduct ye yourselves.  
mind.] R. Y., soul.  
Phil. 1. 28, is . . . an evident, &c.] R. Y., indeed is a . . . of destruction . . . from God.  
Phil. 2. 1, the Spirit.] R. Y., spirit.  
Phil. 2. 3, through strife.] R. Y., in rivalry.  
Phil. 2. 4.] See on 1 Cor. 1. 17.  
Phil. 2. 7.] R. Y., but did empty himself . . . having come in the likeness, &c.  
Phil. 2. 12, not as.] R. Y. says, "The particles of similitude sometimes express *reality* also, e. g. . . Phil. 2. 12, not (as) in."  
Phil. 2. 15, without rebuke.] R. Y., unblemished.

nation.] R. Y., generation.

ye, &c.] R. Y., ye do appear as luminaries, &c.

Phil. 2. 17, offered, &c.] R. Y., poured forth.  
sacrifice and service.] R. Y., public work.

Phil. 2. 19, But I trust.] R. Y., And I hope.

Phil. 2. 20, naturally.] R. Y. sincerely.

Phil. 2. 21, all.] R. Y. says, Some particles,  
such as ALL, are frequently used for SOME or  
MOST.

own.] R. Y., own things.

Phil. 2. 22, son with the.] R. Y., child  
*serveth* a.

Phil. 2. 29, gladness.] R. Y., joy.

reputation.] R. Y., honour.

Phil. 3. 2.] R. Y., see *or* look to the dogs  
(i. e. the impure), &c.

Phil. 3. 8, all things,] Explained, "All that  
are apart from Christ."

for . . . for.] R. Y., because of . . . because of.  
of all things.] Explained, "The total of the  
things above recounted, and of all that he had  
or could have."

doing . . . win.] R. Y., refuse . . . gain.

Phil. 3. 12, apprehend . . . apprehended of.]  
R. Y., lay hold . . . laid hold of by the.

Phil. 3. 20, conversation.] R. Y., citizenship.

Phil. 3. 21, subdue.] R. Y., subject.

Phil. 4. 6, careful.] R. Y., anxious.

Phil. 4. 7, minds through.] R. Y., thoughts  
in.

Phil. 4. 8.] R. Y., As to the rest, &c.  
honest.] R. Y., grave.

Phil. 4. 10, the last.] R. Y., length.

Phil. 4. 15, know.] R. Y., ye have known.  
beginning, &c.] Explained, "The earliest days  
of my preaching to you," &c.  
as concerning.] Interlinear V., with regard to  
an account of.

Phil. 4. 18, *which were sent.*] R. Y. omits.

Phil. 4. 20, *be* glory.] R. Y., *is* the glory.

Col. 1. 2.] R. Y., to the saints in Colossæ,  
and to the faithful brethren in Christ: Grace to  
you, &c.

Col. 1. 5, For.] R. Y., because of.  
before.] R. Y., *or* publicly.

Col. 1. 18, have, &c.] R. Y., become in all *things*—himself—first.

Col. 1. 21, by.] R. Y., in.

Col. 1. 23, grounded.] R. Y., founded.  
to every creature.] R. Y., in all the creation.

Col. 1. 25, dispensation.] R. Y., *lit.* house-distribution.

Col. 2. 1, conflict.] R. Y., a conflict.

Col. 2. 8, spoil you.] R. Y., shall be carrying you away as spoil.

philosophy.] R. Y., the philosophy.

after . . . after . . . after.] R. Y., according to . . . according to . . . according to.

Col. 2. 18, in, &c.] Lange's Commentary, arbitrilry in humility, &c.

Col. 2. 19, of.] R. Y. says, "The genitive case, the latter of two nouns, with respect to its use and signification, is not uniform, but various, *e. g.*—*The efficient cause* . . . provoking of (*i. e.* occasioned by) his sons . . . righteousness of (which comes from) God."

Col. 2. 20, Wherefore.] R. Y., If, then.

Col. 2. 23, humility.] R. Y., humble-mindedness.

Col. 3. 11, Barbarian.] R. Y., foreigner.  
in all.] all (emphatic. See 1 Cor. 15. 28.) R. Y., the all and in all—Christ.

Col. 3. 12, the elect.] R. Y., choice ones.

Col. 3. 14, *put on* charity.] R. Y., *have* love.  
the.] R. Y., a.

Col. 4. 11, kingdom.] R. Y., reign.

Col 4. 18, *be.*] R. Y., *lit., is.*

1 Thes. 1. 1, *be.*] R. Y. omits.

1 Thes. 1, 5, gospel.] R. Y., good news.

1 Thes. 2. 6, of you . . . of.] R. Y., from  
you . . . from.

1 Thes. 2. 13, without ceasing.] See on Ex.  
30. 8.

1 Thes. 3. 8, we live.] Explained, we flourish.

1 Thes. 4. 8, not . . . but.] See on 1 Cor.  
1. 17.

1 Thes. 5. 13, *And.*] R. Y., omits.

1 Thes. 5. 14, warn . . . unruly.] R. Y.,  
admonish . . . disorderly.  
toward all *men.*] R. Y., unto all.

1 Thes. 5. 15, *man*.] R. Y., one.  
*men*.] R. Y. omits.

1 Thes. 5. 17.] See on Ex. 30. 8.

1 Thes. 5. 20.] R. Y., *lit.*, be not thinking  
 nothing of prophecy.

1 Thes. 5. 23, I, &c.] R. Y., may your, &c.  
 unto, &c.] R. Y., in the presence, &c.

1 Thes. 5. 28, *be*.] R. Y., *lit.*, *is*.  
*be*.] R. Y., *or* is with you.

2 Thes. 1. 10, admired.] R. Y., wondered at.  
 in all.] R. Y., *or* among all.

2 Thes. 1. 12, the (*before* Lord).] R. Y.  
 omits.

2 Thes. 2. 1, by.] R. Y., in regard to.  
 coming.] R. Y., presence.  
*by*.] R. Y. omits.

2 Thes. 2. 4, so, &c.] R. Y., so that he . . .  
 as a god . . . shewing himself off that he is a  
 god. R. Y., "The reference here probably is  
 to *Nero*."

in the temple.] R. Y., in reference to the hab-  
 itation.

2 Thes. 2. 7.] R. Y., for the secret principle of the lawlessness.

now letteth *will let*.] R. Y., is keeping down now *will hinder*.

2 Thes. 2. 8, Wicked.] R. Y., Lawless One.

2 Thes. 2. 9.] R. Y., whose presence is against the in-working of the Adversary in every (kind of).

2 Thes. 2. 12, might be damned.] R. Y., may be judged.

2 Thes. 2. 13, alway.] See on Ex. 30. 8.

2 Thes. 2. 15, traditions.] R. Y., deliverances.

2 Thes. 3. 6, tradition which he.] R. Y., deliverance that ye.

2 Thes. 3. 9, power.] R. Y., authority.  
ensample.] R. Y., pattern.  
follow.] R. Y., imitate.

2 Thes. 3. 11, are busy-bodies.] R. Y., working about (everything).

2 Thes. 3. 16, by all means.] R. Y., in every way.

*be*.] R. Y., *lit.*, *is*. So v. 18.

I Tim. I. 1, Paul.] R. Y., i. e. the 'little' one.

apostle.] R. Y., *lit.* one 'sent forth.'

Jesus Christ.] R. Y., i. e. an 'anointed saviour' by.] R. Y., according to.

*which is.*] R. Y. omits.

I Tim. I. 2, mercy.] R. Y., kindness.

I Tim. I. 3, abide still.] R. Y., remain.

I Tim. I. 5, commandment is charity.] R. Y., charge is love.

I Tim. I. 6, jangling.] R. Y., discourse.

I Tim. I. 9, disobedient . . . unholy.] R. Y., insubordinate . . . impious.

I Tim. I. 11.] R. Y., *lit.*, according to 'the good news of the glory of the blessed God, with which I was entrusted.

I Tim. I. 13, a blasphemer . . . injurious . . . mercy.] R. Y., speaking evil . . . insulting . . . kindness. So (kindness) v. 16.

I Tim. I. 15, chief.] R. Y., first. He says, "An epithet or appellation is sometimes continued even after its cause or appropriateness has passed away."



1 Tim. 2. 4.] R. Y., who doth will . . . full knowledge (*or* acknowledgement), &c.

1 Tim. 2. 9, 10.] See on 1 Cor. 1. 17. professing.] R. Y., *or* promising for themselves.

1 Tim. 2. 12.] See on 1 Co. 1. 17 and on Prov. 31. 4 and on Jer. 7. 22, 23.

1 Tim. 2. 15, Notwithstanding.] R. Y., and. saved in.] Rendered, saved through. if they.] R. Y. says, "The plural is sometimes used for the singular."

1 Tim. 3. 3, given to.] R. Y., (going) amiss in. greedy of, and.] R. Y., given to, *or*, (seeking) shameful gain.

patient, not a brawler, not covetous.] R. Y., gentle, not contentious, not a lover of money.

1 Tim. 3. 4, ruleth.] R. Y., leading.

1 Tim. 3. 11, sober.] R. Y., vigilant.

1 Tim. 3. 16, godliness.] R. Y., piety, (*elsewhere*) reverence.

justified.] R. Y., declared just.

unto the Gentiles.] R. Y., among nations. into.] R. Y., in.

1 Tim. 4. 7, refuse . . . wives' . . . godliness.] R. Y., women's . . . reject . . . piety. So (piety) v. 8.

1 Tim. 4. 8, little.] R. Y., for a little (thing or time).

1 Tim. 4. 10, suffer reproach.] R. Y., 'are reproached.' . . . He is willing . . . wishing to . . . came to save all, He saves all from many miseries . . . but those . . . 'stedfast' to Him . . . he saves in a higher degree than others, and also finally.

1 Tim. 4. 14, presbytery.] Jamieson's C. says, "The *Greek* 'WITH' implies that *the presbyter's* laying on hands was the mere *accompaniment* of the conferring of the gift. 'BY' (2 Timothy 1. 6) implies that *Paul's* laying on his hands was the actual *instrument* of its being conferred. . . . Here he mentions . . . that the neighbouring presbyters took part in the ordination or consecration, he, however, taking the foremost part. . . . In the Anglican Church, the bishop ordains, the presbyters or priests present joining with him in laying on hands."

1 Tim. 5. 4.] R. Y., and if any bereaved one have children or grandchildren, let them learn first to their own house to show piety (*elsewhere*, to be reverent in their own house), . . . progenitors, for this is right, &c.

1 Tim. 5. 8, provide.] R. Y., provide, (*elsewhere*) think . . . beforehand.

1 Tim. 5. 9, taken . . . number.] R. Y., enrolled (*elsewhere*), "laid down (in the list of *female* elders and deacons)." Deacon means servant.

1 Tim. 5. 12, damnation.] R. Y., judgment.

1 Tim. 5. 14, younger women.] R. Y., younger ones. See 5. 11-13.  
adversary.] R. Y., opposer.

1 Tim. 5. 17, elders that rule well.] R. Y., well-leading elders.  
doctrine.] R. Y., teaching.

1 Tim. 5. 19, but.] R. Y., except.

1 Tim. 6. 1, doctrine . . . blasphemed.] R. Y., teaching . . . evil spoken of.

1 Tim. 6. 2, despise.] R. Y., slight.  
do *them* service, &c.] R. Y., let them be in

bondage, faithful and beloved, &c. Here is the equality of men set forth, to guard against under-estimating servants, and either under-estimating or over-estimating masters.

1 Tim. 6. 3, wholesome . . . doctrine . . . godliness.] R. Y., sound . . . teaching . . . piety.

1 Tim. 6. 4, railings.] R. Y., evil-speakings.

1 Tim. 6. 5, that, &c.] R. Y., the piety to be gain, &c.

1 Tim. 6. 6, godliness.] R. Y., piety.

1 Tim. 6. 9, that will . . . lusts . . . drown . . . destruction and perdition.] R. Y., wishing to . . . desires . . . sink . . . ruin and destruction.

1 Tim. 6. 13, witnessed . . . a good confession.] R. Y., did testify . . . the right profession.

1 Tim. 6. 18, distribute.] R. Y., impart.

1 Tim. 6. 21, erred . . . *be*.] R. Y., did swerve . . . *is*.

2 Tim. 1. 2, mercy.] R. Y., kindness.

2 Tim. 1. 8, be, &c.] R. Y., do thou suffer evil along with the good news, &c.

2 Tim. 1. 10.] and . . . made the death thoroughly idle.

2 Tim. 1. 13, form.] R. Y., pattern.  
of me.] R. Y., from me.

2 Tim. 2. 2, of me among.] R. Y., from me through.

2 Tim. 2. 6, must.] R. Y., it behoveth first.  
Interlinear V., must labour before partaking.

2 Tim. 2. 15, Study.] R. Y., be diligent.  
that, &c.] R. Y., irreproachable, rightly, &c.

2 Tim. 2. 16, babblings.] R. Y., talkings.  
ungodliness.] R. Y., impiety.

2 Tim. 2. 21, from.] Rendered, in.

2 Tim. 2. 23, foolish and unlearned.]  
"Rather," says a C., "'The foolish and ignorant questions' which the false teachers (ver. 17) debate."

unlearned.] R. Y., untrained, uninstructed.

2 Tim. 2. 24, all *men* . . . patient.] R. Y., all  
. . . patient under evil.

2 Tim. 2. 26, who, &c.] R. Y., having been  
taken alive (Luke 5. 10) by him (i. e. the

servant of the Lord), with a view to His (i. e. God's) will.

2 Tim. 3. 2, covetous . . . blasphemers . . . unholy.] R. Y., lovers of money . . . evil-speakers . . . unkind.

2 Tim. 3. 3, truce-breakers.] R. Y., implacable.

despisers.] R. Y., not lovers.

2 Tim. 3. 4, highminded.] R. Y., lofty.

2 Tim. 3. 7, the . . . the truth.] R. Y., a . . . truth.

2 Tim. 3. 8, withstood.] R. Y., stood against. resist . . . reprobate.] R. Y., stand against . . . disapproved.

2 Tim. 3. 9, all *men*.] R. Y., all.

2 Tim. 3. 10, fully known.] R. Y., followed after.

charity, patience.] R. Y., love, endurance.

2 Tim. 3. 12, will live godly.] R. Y., will to live piously.

suffer, &c.] be persecuted.

2 Tim. 3. 15, child.] R. Y., babe.

2 Tim. 3. 17, perfect.] R. Y., fitted.  
thoroughly furnished.] R. Y., completed.

2 Tim. 4. 1, charge.] R. Y., do fully testify.  
quick.] R. Y., living.  
appearing . . . kingdom.] R. Y., manifestation  
. . . reign.

2 Tim. 4. 2, instant.] R. Y., earnest.  
reprove.] R. Y., convict.

2 Tim. 4. 5, an evangelist . . . proof.] R. Y.,  
one proclaiming good news . . . assurance.  
ministry.] R. Y., ministration.

2 Tim. 4. 9.] R. Y., Be diligent (so v. 21)  
. . . quickly.

2 Tim. 4. 16, answer.] R. Y., defence,  
apology.

I, &c.] R. Y., may it not be reckoned to them !

2 Tim. 4. 18, *be* glory.] R. Y., *is* the glory.

2 Tim. 4. 22, *be* . . . *be*.] R. Y., *is* . . . *is*.

Titus 1. 1, God's elect.] R. Y., the choice  
ones of God.

the . . . the truth . . . after godliness.] R. Y.,  
an . . . truth . . . according to piety.

Titus 1. 2, In . . . cannot.] R. Y., *lit.*, upon . . . doth not.

Titus 1. 4, after.] R. Y., according to. mercy.] R. Y., kindness.

Titus 1. 5, ordain.] R. Y., set down.

Titus 1. 8, hospitality.] R. Y., strangers. sober, just, holy.] R. Y., sober-minded, righteous, kind.

Titus 1. 9, as he hath been taught.] R. Y., according to the teaching. convince.] R. Y., convict.

Titus 1. 12, slow.] R. Y., lazy.

Titus 1. 13, rebuke.] R. Y., convict. sharply.] R. Y., cuttingly, severely. This passage must not be understood to exhort to such harsh tones as will go contrary to Prov. 15. 1, and "stir up anger." The Word of God is the sword of the spirit, and most cutting, or keen, but nothing is more serene, and it does no murderous mental violence by noise. To exhort is in a fine sense to stir up, or excite, to, but it must not be understood in the gross



sense of creating the common excitement which is a degree of congestion of the brain, and is a root of all evil, being a sort of passion, and liable to reaction. See Ecc. 9. 17, The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

The Scripture word exhort applies to arousing to infinite peace, calm, tranquility, and the like, which are inseparable from preparation for Heaven, which is not arousing or exciting at all, in the common sense of destroying, hindering, preventing, or opposing tranquility, and which is a sort of troubling. If nervousness leads to this latter kind of excitement, then woe be to nervousness. The true edification consists in quietly, steadily laying blocks of truth and obedience to God.

Titus 1. 15, all things *are* pure.] Explained, All things to which the distinction of clean and unclean has been applied.

Titus 1. 16, reprobate.] R. Y., disapproved.

Titus 2. 2, charity . . . patience.] R. Y., love . . . endurance,

Titus 2. 3, holiness.] R. Y., sacred persons.

Titus 2. 4, teach the young women to be sober, &c.] R. Y., make the young women sober-minded, to be friends . . . friends. women.] Not in the Gr., unless comprehended in young.

Titus 2. 5.] R. Y., sober, pure . . . subject to their . . . evil spoken of.

Titus 2. 6, Young.] R. Y., The younger.

Titus 2. 7, sincerity.] R. Y., incorruptibility.

Titus 2. 9, obedient.] R. Y., subject. *and* . . . well.] R. Y., to be well-pleasing. answering again.] R. Y., gainsaying.

Titus 2. 11.] R. Y., For the saving grace . . . manifested.

Titus 2. 12, ungodliness.] R. Y., the impiety. lusts.] R. Y., desires. godly.] R. Y., piously. world.] R. Y., age.

Titus 2. 13, the great God and our.] R. Y., our great God and.

Titus 3. 1.] R. Y., REMIND . . . and authorities, to obey rule.

Titus 3. 3, foolish.] R. Y., thoughtless.  
 deceived.] R. Y., led astray.  
 divers lusts.] R. Y., desires . . . manifold.  
 hateful.] R. Y., odious.

Titus 3. 5, mercy.] R. Y., kindness.  
 renewing.] R. Y., a renewing.

Titus 3. 8, faithful.] R. Y., Stedfast.  
 will that thou.] R. Y., counsel thee.  
 constantly.] R. Y., fully.  
 careful.] R. Y., thoughtful.  
 maintain.] R. Y., be leading in. R. Y., *lit.*, set  
 forward. So v. 14.

Phm. 6, communication.] R. Y., fellowship.  
 effectual.] R. Y., working.

Phm. 9, *thee*.] R. Y. omits.

Heb. 3. 8, 9, temptation . . . tempted.]  
 R. Y., trial . . . tried.

Heb. 4. 1, seem to.] See on Heb. 11. 29.

Heb. 4. 3, As I.] R. Y., So I.  
 if, &c.] Lange's C., They shall not, &c. So v.  
 5. A Therefore, let us which have believed,  
 enter into rest.  
 although.] R. Y., and yet.

Heb. 4. 7, limiteth.] Interlinear V., he determines.

Heb. 4. 12, word . . . quick, and powerful.] R. Y., reckoning . . . living, and working.

Heb. 4. 13, we have to do.] R. Y., is our reckoning.

Heb. 4. 15, high, &c.] R. Y., chief priest unable to sympathise with our . . . tempted in all things in like manner—apart from sin.

Heb. 4. 16, boldly.] R. Y., with freedom.  
grace.] R. Y., the grace.  
mercy.] R. Y., kindness.  
to, &c.] R. Y., for seasonable help.

Heb. 5. 4, no man . . . of.] R. Y., no one . . . by.

Heb. 6. 1.] R. Y., *lit.*, WHEREFORE, having left the word (i. e. doctrine) of the beginning . . . a foundation of reformation . . . faith on, (*elsewhere*) a new (*or* another) mind, &c.

Heb. 6. 6, repentance.] R. Y., reformation.

Heb. 7. 3, without descent.] R. Y., ungenealogized.

Heb. 9. 15, testament.] R. Y., covenant.

Heb. 9. 18, Whereupon neither.] R. Y., whence not even.

dedicated.] R. Y., initiated.

Heb. 9. 28, to bear.] Rendered, to take away.

sins . . . without sin.] In Lev. 26. 41, 43, is a word which R. Y. translates, *Iniquity, punishment of iniquity.*

without sin.] R. Y., apart from a sin-offering. yet speaketh.] R. Y., *or* is spoken of.

Heb. 11. 7, warned of God of.] R. Y., divinely warned concerning.

moved with fear.] R. Y., having feared.

by.] R. Y., according to.

Heb. 11. 25, suffer affliction . . . enjoy.] R. Y., be afflicted . . . have.

Heb. 11. 26, had respect.] R. Y., did look. recompense of the reward.

Heb. 11. 29, as.] R. Y. says, "The particles of similitude sometimes express *reality* also."

Heb. 11. 40, without.] R. Y., apart from.

Heb. 12. 10, after their own pleasure.] R. Y., according to what seemed good to them.

*our.*] R. Y. omits.

holiness.] R. Y., *lit.*, separation.

(*elsewhere*) *lit.* un-earthliness.

Heb. 12. 17, rejected.] R. Y., disapproved of. repentance.] R. Y., reformation.

Heb. 12. 23, to the spirits of just.] R. Y., to spirits of righteous.

Heb. 12. 27, which cannot be.] R. Y., *lit.*, not being.

Heb. 12. 29, *is a.*] See on Jer. 2. 23, 24.

Heb. 13. 4.] R. Y., let the marriage-state be honourable, (*lit.* weighty), and let the bed, &c.

Heb. 13. 5, conversation.] R. Y., behaviour.

Heb. 13. 7, them which have the rule over.] R. Y., those leading.

follow . . . end . . . conversation.] R. Y., be imitating . . . issue . . . behaviour.

Heb. 13. 15, continually.] See on Ex. 30. 8. giving thanks to.] R. Y., confessing. his name.] I. e. Him or His character, attributes.

Heb. 13. 17, them that have the rule over.]  
R. Y., those leading.  
submit yourselves.] R. Y., be subject.

Jas. 1. 2, divers temptations.] R. Y., manifold trials.

Jas. 1. 12, Blessed . . . temptation.] R. Y.,  
Happy . . . trial.  
when he is tried.] R. Y., becoming approved.

Jas. 1. 13, no man.] R. Y., no one.  
man] R. Y., one.

Jas. 1. 14, every man.] R. Y., each one.  
of . . . lust.] R. Y., by . . . desires.

Jas. 1. 25, of the work, this man.] R. Y., of  
work—this one.

blessed . . . deed.] R. Y., happy . . . doing.

Jas. 2. 2, unto . . . assembly.] R. Y., into . . .  
synagogue.

goodly.] R. Y., gay.

Jas. 2. 3, under, &c.] Rendered, on my lower  
footstool.

Jas. 2. 4.] R. Y., ye did not judge fully . . .  
ill-reasoning judges.

Jas. 2. 7, blaspheme.] R. Y., speak evil of.

Jas. 2. 13, against.] R. Y., over.

Jas. 2. 18, without . . . by.] R. Y., out of (i. e. from) . . . out of (i. e. from).

Jas. 2. 21, justified by.] R. Y., declared righteous out of.

offered.] R. Y., brought up.

Jas. 2. 24, how that by . . . justified . . . by.] R. Y., that out of . . . declared righteous . . . out of.

Jas. 2. 25.] R. Y. says, on Josh. 2. 1, "HARLOT.] Some critics from the etymology of the original word think she was only an inn-keeper, from a root signifying 'to feed,' in Jer. 5. 8; Da. 4. 12." See Josh. 6. 17, 25.

justified.] R. Y., declared righteous.

by.] R. Y., out of.

Jas. 2. 26, without . . . without.] R. Y., apart from . . . apart from.

Jas. 3. 2.] R. Y., for we all stumble many times.

Jas. 3. 4, governor.] R. Y., helmsman.



Jas. 3. 7, serpents.] R. Y., creeping things.  
of mankind.] R. Y., by, &c.

Jas. 3. 13, conversation.] R. Y., behaviour.

Jas. 3. 15, sensual.] R. Y., physical.

Jas. 3. 17, mercy . . . without partiality.]  
R. Y., kindness . . . uncontentious.

Jas. 4. 1, lusts.] R. Y., passions.

Jas. 4. 2, lust.] R. Y., desire.  
desire to have.] R. Y., are zealous.  
obtain.] R. Y., attain.

Jas. 4. 3, consume . . . lusts.] R. Y., spend  
. . . pleasures.

Jas. 4. 5, dwelleth.] R. Y., did dwell, (*else-  
where*) Did the Spirit that dwelt, &c.?

1 Pet. 1. 1, 2, strangers . . . Elect.] R. Y.,  
choice sojourners, (*elsewhere*) elect strangers  
*or* sojourners.

according to.] R. Y., "Cyril . . . &c., all con-  
nect this phrase with 'an apostle,' i. e. 'Peter,  
an apostle according to."

foreknowledge.] R. Y., *or* 'public recognition.'  
Grace.] R. Y., *lit.* what 'causes leaping for joy.'  
peace.] R. Y., *lit.* what 'brings into unity.'

1 Pet. 1. 7, trial.] R. Y., proof.  
might.] R. Y., may.

1 Pet. 1. 10, Of.] R. Y., concerning.  
inquired.] R. Y., seek out . . . did.

1 Pet. 1. 12, with.] R. Y., in.

1 Pet. 1. 15, manner of conversation.] R. Y.,  
behaviour. So v. 18.

1 Pet. 1. 18, vain.] R. Y., foolish.  
*received* by tradition from, &c.] R. Y., de-  
livered by fathers.

1 Pet. 1. 25, which, &c.] R. Y., that was  
proclaimed good news, &c.

1 Pet. 2. 1, malice.] R. Y., evil.

1 Pet. 2. 5, lively.] R. Y., living.

1 Pet. 2. 8, disobedient.] R. Y., unbelieving.  
appointed.] R. Y., “‘set’—by God, that they  
might be built up, God set them . . . face to  
face with the top-corner stone, even Christ, but  
they were untrustful. . . . Or it may be read:  
‘they set themselves.’”

1 Pet. 2. 9, peculiar.] R. Y., acquired.  
praises.] R. Y., excellences, pleasing features.  
marvellous.] R. Y., astonishing.

1 Pet. 2. 13.] God commands all to do nothing but His will. Thus, while some are taught to obey, others are instructed to enjoin nothing but what may be obeyed.

1 Pet. 2. 17, *men*.] R. Y. omits.

1 Pet. 2. 19, *thankworthy, &c.*] R. Y., *grace* (*or* a cause of joy), if because of a conscience of God (i. e. a godly conscience) any one bears up under, &c.

1 Pet. 3. 1, *without the*.] R. Y., *without the, (elsewhere) a.*  
conversation.] R. Y., *behaviour*. So. v. 2.

1 Pet. 3. 3, 4, *not. . . . But*.] See on 1 Cor. 1. 17.

1 Pet. 3. 14, *But and if ye*.] R. Y., *but if ye also*.

1 Pet. 3. 17, *be so*.] R. Y., *will it*.  
*for . . . for evil, &c.*] R. Y., *doing good . . . doing evil*.

1 Pet. 3. 18, *by*.] R. Y., *in*.

1 Pet. 3. 19, *By*.] R. Y., *in*.  
*preached*.] R. Y., *did preach*.

;] R. Y.,

I Pet. 3. 20, when.] B. N. & Q. says, "It . . . *may* . . . be connected with . . . *preach*."

I Pet. 3. 21, The like figure.] R. Y., an antitype.

answer.] R. Y., question.

I Pet. 4. 2, to the lusts . . . to the will.] R. Y., in the desires . . . in the will.]

I Pet. 4. 3, lusts . . . banquetings, and abominable.] R. Y., desires, . . . drinking bouts, and unlawful.

I Pet. 4. 7, watch, &c.] R. Y., not drunk with a view to, &c.

I Pet. 4. 8, cover, &c.] R. Y., "'cover,' . . . so as to induce us to forgive and forget them.

I Pet. 4. 14, for the name.] R. Y., in the name. See on Jo. 17. 6.

I Pet. 5. 14, charity.] R. Y., love. *be* with.] R. Y., to.

2 Pet. 1. 1, God and our Saviour.] R. Y., our God and Saviour.

2 Pet. 1. 4, the divine.] R. Y., a divine.

that is in . . . through lust.] R. Y., in . . . in desires.

2 Pet. 1. 7, godliness . . . charity.] R. Y., piety . . . love.

2 Pet 1. 16, cunningly.] R. Y., skilfully.

2 Pet. 1. 19.] R. Y., And we have more firm, &c.

2 Pet. 2. 1, damnable heresies.] R. Y., destructive sects.

swift.] R. Y., quick.

2 Pet. 2. 3, through . . . now of a long time lingereth not] R. Y., in . . . of old is not idle. damnation.] R. Y., destruction.

2 Pet. 2. 5, the eighth *person*.] and seven other persons.

2 Pet. 2. 13, to riot.] R. Y., the luxury. while they feast.] R. Y., feasting.

2 Pet. 3. 9, slack.] R. Y., slow. slackness.] R. Y., slowness.

willing, &c.] R. Y., counselling any to . . . but all to . . . reformation.

2 Pet. 3. 11, conversation, &c.] R. Y., behaviours and pious acts.

2 Pet. 3. 12.] R. Y., waiting . . . presence of the day, &c.

1 Jo. 1. 5, of.] R. Y., from.

1 Jo. 2. 16, lust . . . lust.] R. Y., desire (so v. 17) . . . desire.

1 Jo. 2. 20.] See on 1 Jo. 2. 29.

1 Jo. 2. 29, ye know . . . born.] R. Y., know ye. . . . begotten.

1 Jo. 3. 1, called.] R. Y. says, "Verbs that signify calling, shewing, or making known, are sometimes to be understood of the *real* production or existence of the thing."

knoweth . . . knew.] See on Rom. 7. 15. R. Y., "The oldest MSS. add, 'and we are so.'"

1 Jo. 3. 18, deed.] R. Y., (L. T.) word.

1 Jo. 4. 15.] R. Y., whosoever shall confess (truly and sincerely).

1 Jo. 5. 4, born.] R. Y., begotten.

1 Jo. 5. 7.] R. Y., "[omit 'in heaven, (&c., to end of verse) and there are three who are bearing witness in the earth].'" These words are wanting in all the Greek MSS. except *two*, in

all the *oldest* Ancient Versions, and in all the quotations of v. 6–8 in the ancient Fathers before A. D. 475."

1 Jo. 5. 10, made.] See on Matt. 25. 29 and on Isa. 23. 9.

1 Jo. 5. 13, name.] See on Mat. 18. 20.] R. Y. says, "A verb sometimes expresses only the continuity or perpetuity of the action, *e. g.* . . . John . . . 14. 29, that ye might (continue to) believe; so . . . 1 Jo. 5. 13."

2 Jo. 3.] R. Y., there shall be with you grace, kindness, &c.

2 Jo. 6, after.] R. Y., according to.

2 Jo. 10, *your* . . . neither, &c.] R. Y., the . . . and say not to him 'Hail!'

2 Jo. 11, biddeth, &c.] R. Y., is saying to him 'Hail,' hath fellowship with, &c.

3 Jo. 6, charity.] R. Y., love.  
the.] R. Y., an.

whom, &c.] R. Y., whom thou wilt do well, having sent forward worthily of God.

3 Jo. 10, remember.] R. Y., *lit.*, cause him to remember.

malicious.] R. Y., evil.

church.] R. Y., assembly.

Jude 2, Mercy.] R. Y., kindness.

Jude 7, giving . . . strange . . . vengeance.]

R. Y., having given themselves to whoredom,  
and gone after other . . . justice.

Jude 12, spots.] R. Y., craggy rocks.

feasts of charity.] R. Y., love-feasts.

feeding.] R. Y., shepherding.

whose fruit withereth.] R. Y., autumnal.

Jude 15, upon . . . convince . . . ungodly . . .  
ungodly deeds . . . ungodly . . . ungodly.]

R. Y., against . . . convict . . . impious . . .  
works of impiety . . . impiously . . . impious.

Jude 16, complainers . . . lusts . . . because,  
&c.] R. Y., repiners . . . desires . . . for the  
sake of profit.

Jude 18, mockers . . . who should walk . . .  
ungodly lusts.] R. Y., scoffers . . . desires of  
impieties going on.

Jude 21, looking . . . mercy.] R. Y., waiting  
. . . kindness.



Jude 25, majesty, &c.] R. Y., greatness, power and authority, both now and to all the ages! Amen.

Rev. 3. 9, worship.] R. Y., bow.

Rev. 5. 1, book.] R. Y., scroll. So v. 2, 3, 4, 5, 7, 8.

Rev. 5. 11, beasts.] R. Y., living creatures. ten, &c.] R. Y., myriads of myriads, &c.

Rev. 6. 8, power.] R. Y., authority.

Rev. 6. 11, should be.] R. Y., are about to be.

Rev. 7. 12, for ever and ever.] R. Y., to the ages of the ages!

Rev. 7. 13, What . . . which.] R. Y., who . . . who.

Rev. 9. 11, angel of the bottomless pit.] R. Y., messenger of the abyss. hath *his*, &c.] R. Y., he hath a.

Rev. 9. 20, yet repented not of.] R. Y., neither did reform from. worship.] R. Y., bow before.

Rev. 9. 21, Neither repented . . . of . . .

fornication.] R. Y., did not reform from . . . whoredoms.

Rev. 12. 10, strength . . . kingdom.] R. Y., power . . . reign.

power.] R. Y., authority.

accuser.] R. Y., *lit.* him who is 'making (anything) public against' one.

accused.] R. Y., is making public against.

Rev. 13. 5, blasphemies.] R. Y., evil-speaking.

power.] R. Y., authority.

continue.] R. Y.; make war.

Rev. 14. 4. These, &c.] These *men*, &c. R. Y., "'virgins;' the word is *mas.* not feminine here."

Rev. 14. 6, angel . . . gospel.] R. Y., messenger . . . good news.

preach.] R. Y., proclaim.

kindred.] R. Y., tribe.

Rev. 16. 9, blasphemed.] R. Y., did speak evil of. So v. 11, 21.

power.] R. Y., authority.

repented not.] R. Y., did not reform. So. v. 11.

Rev. 16. 21, exceeding.] R. Y., very.

Rev. 17. 3, blasphemy.] R. Y., evil-speaking.

Rev. 17. 6, martyrs.] R. Y., witnesses.

admiration.] R. Y., wonder.

Rev. 17. 11, perdition.] R. Y., destruction.

Rev. 17. 12, power . . . one.] R. Y., authority  
. . . the same.

Rev. 17. 13, strength.] R. Y., authority.

Rev. 18. 6, Reward . . . rewarded.] R. Y.,  
Render to . . . did render to.

hath filled, fill.] R. Y., did mingle mingle.

Rev. 19. 1, much people.] R. Y., a great  
multitude.

Rev. 19. 8, clean and white.] R. Y., pure  
and shining.

is.]

righteousness of saints.] R. Y., righteous acts  
of the saints.

Rev. 19. 12, *were . . . were.*] R. Y., *are . . .  
are.*

crowns.] R. Y., diadems.

no man.] R. Y., no one.

Rev. 19. 15, fierceness and wrath.]

Rev. 20. 4, for the witness.] R. Y., because of the testimony.

for the word.] R. Y., because of, &c.

had not worshipped.] R. Y., did not bow before.

neither his.] R. Y., nor his.

neither had received.] R. Y., and did not receive.

a thousand.] R. Y., the, &c.

Rev. 22. 2, tree.] See on Mk. 8. 17.

Rev. 22. 7, Behold . . . blessed . . . sayings . . . book.] R. Y., Lo . . . happy . . . words . . . scroll.

Rev. 22. 8, worship . . . angel.] R. Y., bow . . . messenger.

Rev. 22. 9, sayings . . . book: worship God.] R. Y., words . . . scroll; before God bow.

Rev. 22. 10, sayings . . . book . . . at hand.] R. Y., words . . . scroll . . . nigh.

Rev. 22. 11.] A *omits* and he which is filthy, let him be filthy still.

Rev. 22. 18, man.] R. Y., one. So v. 19.  
book.] R. Y., scroll. So v. 19 thrice.  
man.] R. Y., one.  
book.] R. Y., scroll.

Rev. 22. 21, our.] R. Y., "Some MSS.  
omit; for 'you' others read 'is with all the  
saints. Amen.'"  
*be.*] R. Y., *lit.*, *is*.





